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ABSTRACT

In an effort to promote and stimulate further dialogue and thought about the role of ethics and religion in the environmental movement, a conference entitled "Ethics for Environment: Three Religious Strategies" was held at the University of Wisconsin--Green Bay in June 1973. Conference participants explored the elements of the Christian tradition--as well as of the Eastern religious and the Native American outlooks--which could be applicable to contemporary environmental problems. In addition they sought to grapple with such questions as: Does the environment have rights? Should the church concern itself with environmental issues? What does a land ethic consist of? How can abstract ethical positions be applied to specific land use questions? The discussion of these questions is contained in the section, Reports of Value Task Groups. In addition, the five papers presented at this conference are included in the document. The titles of these papers are: The Role of Values and Ethics in Environmental Concerns; Reflections on the Alleged Ecological Bankruptcy of Western Theology; Eastern-Mystical Perspectives on Environment; Ethics for Environment: Native American Insights; and A Paradigm Case in Land Use Ethics: Door County, Wisconsin. (JP)

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Ethics for Environment: Three Religious Strategies



Edited by
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Foreword

As our awareness of environmental damage grows, the need for a wide range of solutions also grows. The difficult and complex questions raised by environmental issues require a variety of approaches. Some of us have turned to technology, on the assumption that technology can cure what technology has caused. Others look to education to produce the knowledgeable and environmentally sensitive and active citizen. A growing number turn to the law to redress environmental grievances, and work for governmental regulation of competing claims on the environment.

One of the approaches that has been largely ignored is our ethical and religious tradition. Western tradition has not usually emphasized man's relationship to the natural world. Our ethical concern has usually led us to ask, "How should I behave toward a river or a forest or an ocean?" We have too often stressed the practical and economic uses of our natural resources, and have largely failed to seize upon and develop the concept of the "land ethic" so brilliantly set forth by Aldo Leopold, the great Wisconsin ecologist. Nevertheless, it is also true that ethical and religious considerations may provide in the long run, the basis for the most fundamental changes in our attitudes toward the environment. Most human activities and institutions, after all, are based upon some largely unspoken but extremely important assumptions about values and on notions of right and wrong.

In an effort to promote and stimulate further dialogue and thought about the role of ethics and religion in the environmental movement, a conference entitled "Ethics for Environment: Three Religious Strategies" was held at the University of Wisconsin-Green Bay in June, 1973. Conference participants explored the elements of the Christian tradition--as well as of the Eastern religions and the Native American outlooks--which could be applicable to contemporary environmental problems. In addition they sought to grapple with such basic questions as: Does the environment have rights? Should the Church concern itself with environmental issues? What does a land ethic consist of? How can abstract ethical positions be applied to specific land use questions?

I hope that these questions--and others in the same vein--form the basis for a continuing dialogue which will increase sensitivity to the religious and ethical implications of our environmental attitudes.

The Hon. Gaylord Nelson
United States Senator from Wisconsin

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Introduction

"More science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one." Ever since Lynn H. White Jr. summarized the crisis in these terms, the religious community, particularly within its academic circles, has been seeking to respond to this challenge. Increasingly, scientific and educational literature in ecology has come to agree with this conclusion.

In March, 1973, the University of Wisconsin-Green Bay and the Ecumenical Center at UWGB accepted an invitation from the Faith-Man-Nature Group* to plan and host in June 1973 the third in a series of national conferences on ethics and the environment.

Working under a small grant from the U.S. Office of Environmental Education, Department of Health, Education and Welfare, the Faith-Man-Nature Group had planned three meetings. The first, "Religious Reconstruction for the Environmental Future," was held in November, 1972, at Storrs, Connecticut. The second, "Earth Ethics for Today and Tomorrow: Responsible Environmental Trade-Offs," took place in April, 1973, at Bowling Green, Ohio. This volume represents the third and final workshop in Green Bay, Wisconsin, June 1973. For this third conference, the Wisconsin Environmental Education Council joined in the sponsorship and provided funds.

The hard-working planning committee decided to focus on three religious traditions and to attempt to apply religious insights to a practical land-use problem. The flow of the conference was designed as follows:

*The Faith-Man-Nature Group is a coalition of theologians, philosophers, environmentalists, and other interested persons working in this area through conferences, publications, related activities, and a newsletter. Membership is \$10 annually, \$5 for students. Contact Phil Joranson, Executive Director, Faith-Man-Nature Group, Box 397, South Coventry, Conn. 06233.

1. Major input from the three traditions: Judeo-Christian, Eastern-Mystical, and Native American;
2. Integrating these insights with a paradigm case in land-use ethics, i.e., Door County, Wisconsin;
3. Seeking some synthesis and direction for developing a religiously based approach to land use and other factors in the environment.

I think the reader will find that the conference produced significant results in the first and third areas. While our deliberations in the practical area were not without value, the difficulties we had in that area are instructive in demonstrating how far theologians and philosophers have to go in coming down from their lofty heights. At the same time, conference participants from the scientific and practical areas of environmental disciplines expressed difficulty in working through abstract theological concepts. However, all agreed the effort was worthwhile and the conclusion of the conference was that this kind of inter-disciplinary effort must continue and be escalated. We hope this beginning will lead to further explorations in relating values, ethics, and theology to practical environmental concerns.

Dave Steffenson
Conference Coordinator
August, 1973

Welcome

It gives me great pleasure to welcome the participants to this conference and to highlight its significance. When we began planning the University of Wisconsin-Green Bay seven years ago, we considered the value choices and ethical questions of environmental problems to be central to pursuing a meaningful life. Consistent with the views of the world's great religions, we viewed man and nature as an inseparable totality.

All of education is the result of value choices--what to teach, what to research, how best to transmit knowledge. In making the choices we did, we were admitting that not all ground could be covered in a university, and in any event, that we would not choose to try. We defined our areas of inquiry and sought to unify our approach to them. The unifying thread chosen was the concept of environmental quality. Our concern for the human being in his travels as a passenger on our limited spaceship planet earth is based on moral, ethical, and religious considerations. This is desirable and natural, even for a public university, since the questions of environmental quality are fundamentally questions of human values.

I sometimes draw the parallel of viewing environmental quality as a cardinal virtue alongside the virtues of peace and love central to the great religions that developed in West and South Asia: Christian, Judaic, Moslem, Hindu, and Buddhist. I have said that these virtues are interrelated; that we cannot have peace without love, and that today it is impossible to have peace or love, or both, without the third condition of environmental quality. Man cannot possibly violate the tenets of environmental quality and claim in any rightful manner to be virtuous. We are the masters of the garden as much as, and only to the extent that, we are the keepers of it.

A third concept that I like to relate is that of being one's brother's keeper. Translated to current terminology, we are talking here about social responsibility. It is not sufficient today, nor was it ever, to pursue knowledge in a vacuum. To abdicate life's responsibilities by

retreating to the laboratory or library is as indefensible as is the simple minded philosophy of "doing one's own thing" which was so popular a few years ago.

At UWGB we are concerned with values. We view true peace and love as attainable only in the context of a measure of environmental quality. We believe in man's responsibility to his fellow man. And so I welcome you to an institution whose program is fundamentally based upon moral and ethical considerations. I urge you to consider these important interrelationships and to report widely your findings.

Finally, in your deliberations I urge you to consider the two qualities of stewardship: wisdom and fidelity. Let us be wise enough to determine the limitations of our existence, and faithful in our relationships with the earth of which we are so much a part.

Chancellor Edward W. Weidner
University of Wisconsin-Green Bay

The Role of Values and Ethics in Environmental Concerns

by George A. Maloney, S.J.

Dr. Harold Urey, one of the inventors of the atom bomb, wrote shortly after one of the early atomic explosions on the desert flats of New Mexico: "I am trying to frighten you. I am myself a frightened man. All the experts I know are also frightened." It is reported that these experts waited for this explosion with faces to the ground. Even the most unbelieving of them felt something like a prayer rising in their hearts. It was like a prayer of a young knight on the eve of his consecration. At that historic moment mankind ended its adolescence. Man entered into his new role as master of the created world.

I would like to read a poem written by a Jesuit scholastic that tells in a more concise, poetic way what man has done to the world. It is entitled, "Reverse Creation."

In the end, man destroyed the heaven that was called earth.
The earth had been beautiful until the spirit of man moved over it
and destroyed all things.

And man said....

Let there be darkness...and there was darkness.
And man liked the darkness; so he called the darkness "security";
And he divided himself into races and religions and classes of society.
And there was no evening and no morning on the seventh day before
the end.

And man said....

Let there be a strong government to control us in our darkness.
Let there be armies to control our bodies, so that we may learn to
kill one another neatly and efficiently in our darkness.
And there was no evening and no morning on the sixth day before
the end.

And man said....

Man of the 20th century, so powerful with all his newly discovered science, yet cringes in the corner of this universe afraid, feeling the need of Someone beyond himself; Someone even more powerful than man. Above all, Someone who, unlike man, is totally and consistently unselfish; Someone who is Love itself.

Before we discuss values and ethics, we need to see how our Western world developed. Values and ethics flow out of the world that man creates. Permit me to compare the non-technological world with that of the technological, Western world in order then to characterize Western values and ethics. Hopefully in this comparison also, I will be able to find an "Eastern" corrective to the Western ethos.

It was Carl Jung who saw the need in each individual, self-realized person, as well as in each nation, for the balancing of the animus and the anima, the male and female, the element of aggressive activity mingled with the intuitive receptivity. Others have preferred within the context of the Judaeo-Christian culture to depict the differences in man's approach to reality as the Semitic versus the Hellenic. The Greeks looked upon their gods. Moses heard the almighty, transcendent Yahweh as a voice in the burning bush and on top of Mount Sinai. The Semitic man prayed in his "heart," while the Greek rationalist prayed in his nous or intellect.

Others more recently have used the distinction of a non-technological society. Here the distinction is not between an uncultured, unsophisticated, uncivilized, primitive society over a highly developed, scientific society. In a nontechnological society there can be a somewhat developed science, but the main distinction lies in the first society approaching reality with an immediate apprehension through vivid, total sense impressions, while the second bases much of its grasp of reality through conceptualization of abstract universal essences. These, through deduction, allow for a high prediction and invention of new tools that will aid man in harnessing raw nature and raising the material standard of man's daily life.

A. Gehlen tells the story of an Indian boy and girl from Colombia going into the forest and fasting in order to learn the language of owls.¹ Siddhartha, in Herman Hesse's novel, learned the secret of life by listening to the ancient, but ever new, river speak to him. The American Indian can sit for hours and not waste time but be fully active in his communion with his true self, i.e., himself in relationship with the oneness of the whole created world around him.

Primitive man lived in two worlds: that of the gods and that of primitive technology. He could listen to the secret of things and at the same time use his acquired technology. Such non-technological societies find the numinous in all things. There is a sacred sense of the Absolute permeating all of nature and binding man to his

fellow creatures. The approach is inductive. Man with his senses is one with nature. Sounds, colors, and smells come to man. He is a receptor, not wishing to destroy, but to re-form or refashion.

Such a man turns easily to a conscious, immediate communion of the soul with the Transcendent Source of all being. Contrary to the Western Cartesian dichotomy that pits matter against spirit and body against soul, non-technological man, like natural children in all cultures, is not as compelled to do as to be in a living, dynamic flow of energy all around him, to be open and receptive to its creative power.

Because he lacks a deductive method in his science, his ability to fashion tools to change his surroundings is very low. Yet he possesses a keen sense of the cosmic unity among all creatures. When he kills an animal or cuts a tree or plant, he seeks to restore the balance by prayer or sacrifice. The principle of cosmic equilibrium is at work in all of his relations with nature. This can be best expressed by, "nothing lives but something dies; nothing dies, but something lives." The Dutch in Borneo outlawed the giving of a dowry when an Indonesian boy married a girl because they thought it was a form of buying a slave. In reality, it was only an application of the principle of cosmic recompensation.

We can see a difference in the non-technological world's concept of time and music. The daily, monthly, and yearly cycles are built up through a sense of passing particulars through changes of light and darkness by the movement of the sun, moon, stars, and earth. Music from the East, including the Eastern Christian world, is basically a melody and rhythm with no mathematical harmony or counterpoint. The drone gives the reality of cyclical timelessness that roots man in the presence of something eternal and unchangeable through which the peripheral and the changeable passes.

The concept of good is not so much doing good, ethical acts that conform to a pre-existent norm, but rather is based on being immersed in and sensitive to the inner harmony in all of nature. The Chinese called it living according to the Tao or the yin and yang found in all things. In such a society the law of status is important and justice is obtained not by law and force, but through an ethics of mediation.

The Technological World

The primary difference between these two worlds is that the technological world consists mostly of a science based on the deductive method which, once man has grasped universal laws and essences in nature, permits man to predict or invent tools to help him in the conquest of nature. The Greeks were the first to grasp the idea of knowing nature and of the relationships of man to nature. The ab-

strict concepts of Greek philosophy and mathematical physics pushed science beyond solely a science of description of observed empirical facts. The Greeks were able to prove the propositions of Euclid by deduction through rigorous logic.³ What resulted was a new way of inventing tools to allow man to control and fashion nature according to his wishes. Now man was able to fashion also his own values and system of ethics and attain them through his inventiveness. We make the atomic bomb. The idea of the possibility of releasing atomic energy came from Albert Einstein with the mass energy equation of his special theory of relativity.

In such a Western, technological world man knows himself and nature in terms of the unsensed, the abstract, and the universal. The law of status and mediation is replaced by the law of contact. A legal binding force demands by justice a certain duty, which, if it is not proffered, is seized by force or the one refusing to render it is punished or put to death. Equality and justice are measured by law. Now, because man becomes by deduction the universal, abstract man, we have the Voltarian doctrine of democracy and complete equality in education, politics, religion, and economics.

No longer does time possess the cyclical element. It is now a mathematical projection in a linear pattern based on the movement of the earth around the sun. A new idea of the beautiful develops, one that does not necessarily have anything to do with the real world, but with the ideal order. Beauty as an abstract idea is taken out of its natural environment and looked at as in Greek sculpture. It becomes a cold, detached, lifeless thing, however, enjoying perfect mathematical proportions. This is seen in Western music and painting. The mathematical perspective is found in the classical style of music of Bach, Mozart, and Beethoven as well as in the photogenic painting of Raphael, Fra Angelico, and Murillo. The music of Debussy seems to be a reaction to Western counterpoint music and a return to the Eastern infinite formlessness.

Nature is no longer sensed or imagined, but is somehow seized through abstraction and selected for its functional usefulness.

Problems of Both Societies

The technological world has produced many of the problems facing ecologists today. Water and air pollution; the pillage of mineral resources; the increasing list of extinct or endangered species of birds and animals; the far-reaching effect of pesticides; the wanton dumping of industrial chemicals on land and sea; the overwhelming accumulation of waste, garbage, and junk; and, especially, the spiraling of the population explosion, all add up to instant awareness of apocalyptic crisis.⁴

A concrete example is the massive mercury pollution found in Lake Erie, San Francisco Bay, the Delaware River, Lake Champlain, and the Tennessee River. Mercury used in pulp mills and paper processing is absorbed from the water by plankton that is eaten by the fish. Fish are eaten by seals whose livers are used, ironically, as an iron supplement--a blood booster for humans. "You can just figure from this," said a biologist, "that there isn't any place in the whole world that isn't contaminated."⁵

Polluted air has increased lung disease across the nation to an alarming degree, to say nothing of an increase in cancer to all parts of the human body. The asphalt jungles filled with litter and dirt do violence to man living in squalid tenement flats in a desert of isolation. They are cut off from any existential sense of unity and harmony with a fresh, new world of creation.

The non-technological world lacks tools to take care of its growing population with the result that millions are undernourished and thousands die daily from starvation or from diseases due to malnutrition. The passive, contemplative spirit has allowed disease to go unchecked and mass land erosion to overtake such countries. Not withstanding the reverence for trees, whole forests have been depopulated for food and heating and never replaced, violating egregiously their principle of cosmic equilibrium.

Towards a Solution

Such gigantic problems are not solved primarily by more technology or mere education, but by a better knowledge of man's relationships to earth, to other human beings, and to himself. It is a question of creating a new set of values and a new system of ethics whereby man can guide his choices by principles beyond his own self-interest. What is needed is a new anthropology of man as a cosmic man, a citizen--not just of America or of earth--but of the universe. The communications media have opened up man to the possibility of being present to a fellow-brother in drought-stricken Africa. We have literally seen men walking on the moon and suddenly planetary distances do not exist as they did before. In a moment we can be present, in a psychic way, to the needs of everyone throughout the world.

Such a planetary consciousness will make nations realize their collective responsibility for discovering and sharing knowledge about natural systems and how they are affected by man's activities and vice versa.⁶ It implies cooperative monitoring, research, and study. International research can accomplish much more, infinitely more, than each country going it alone. The Organization for Economic Cooperation and Development linking North America with Western Europe and Japan, is setting up an Environment Committee to coordinate a number of its existing research activities, but such or-

ganizations must in the future enjoy a greater measure of authority and initiative if they are to succeed in fighting pollution of the air and oceans, disease among undernourished children; or the problems of illiteracy, unemployment, or the landless who migrate in endless streams to steamy, crowded cities.¹

But the greatest need and greatest urgency for a change of values and a new ethics is to stop the pollution of man. Saving mankind from isolation and alienation will not be done by mere negative motivation through fear of a final, cataclysmic war if man does not dispel the interior pollution of his inner spirit. This can come only in a newness of religious insight that all men are interdependent, through a sense of community, of belonging, and sharing together the riches that God has so abundantly given to mankind.

We need a new anthropology that builds an ethics not based on our own individual rights so much as on our personal growth through personalistic relationships with all humans. Such a vision of the unity and interdependence of all of nature can never be deduced from Euclidean axioms. Here is where the American Indian and the Hindu and Buddhist monks can teach us how to recapture the art of turning within and listening in order to be beyond the mere periphery of reality.

The whole world of transcendental meditation needs to be learned by the West if technological man is to move into the inwardness of the material world. Carl Jung has said that Western man, if he is to save himself from further decadence, must eventually develop his own Western form of yoga. By this he did not mean merely doing the *asanas*, Indian breathing exercises, or sitting in the lotus position. He meant entering deeply within oneself and there hearing the true Self, the Absolute Ground of all being, tell him through experiential knowledge and enlightenment, that the world of senses is not the totality of reality, but that through an experience of *advaita*, non-duality, man understands he is one with all being.

Man needs to quiet his reasoning powers, which is not the same as to let them atrophy. Man is noisily planning his world in his mind but lacks the cosmic blueprint. In such meditation man can learn to approach the whole of reality and let it be without the nervous "will to power," to change and convert it into something new according to his own conceptualization. This seems to be at the basis of St. Benedict's spirituality which encouraged contact with the material world surmounting the monk through vivid sense experiences so that he might, in a sense of a patuity of self through interaction with the created world, live in God's real, existential world and thus adoringly work.

The Western mind is full of ideas and abstractions. It is always chattering noisily about an abstract world; meanwhile the real world gets farther and farther from man. We are compelled to be always

doing in a spirit of competition. We are conditioned to have a right sense of self, a fixed image that remains intact, even while one submits to constant pressures to be something in particular. Hence when we try to quiet the mind by concentrating on being one with the immediate world around us, we find ourselves besieged by a barrage of thoughts and desires. Our true self is imprisoned by the false ego that is culturally hypnotized in the direction of endless conditional commandments.

We have lost the wonderment of children who can enjoy simple reality with a curiosity and openness that allows them to be there, rather than wanting always to do something. Is it any wonder that if we were to stop and relax for a moment, we would soon realize how bound up we are, how our breathing is not allowed to proceed freely, and how we are not free to be our true selves. We live in the mind, disregarding the body. We have forgotten the simple rhythm that God has planted within all of us. Our breath allows us to descend beyond our habitual self-hypnosis to enter into an inner world of freedom where the Transcendent God becomes the Immanent Ground of our being.

A New Ethics

The late Martin Buber introduced the world to the intimate personalism of the I-Thou encounter between man and God. It has been suggested that this kind of relationship better suits today's urbanized man in his encounter with God and with his neighbor, since it stresses the intimacy between two persons. Although it implies love, the love may or may not be proved by actions. It could easily deteriorate into spiritual sensuality--loving God merely for what He can do for us. But an I-Thou relationship with God stresses a partnership not between equals, but a synergism, the harmonious relationship of God and man, grace and nature, as it was called by the early Greek fathers. We encounter God as a cooperator through the work we are given to do. Moved by the basic conviction that every action performed by a human being is capable of contributing to the completion of God's plan of creation, we become more and more consciously aware that our actions are important, not only for self-realization, but also in aiding the whole created world, human and sub-human, to which we are tied by inextricable bonds.

By serious, quiet meditation man learns that the habitual idea he had of himself is one of a false ego. He begins to understand that his true being is in a proper relationship of love and humility towards the Supreme Absolute that lives within him and within every creature around man. Man's submission to his true self, to God, in a loving relationship, is symbolized precisely by his work. The first man, Adam, even before the Fall, was obligated to work and cultivate the earth. His actions concretized his interiority. After sin, original and personal, human work has become more difficult; the earth yields

itself to man less easily. Man is more self-centered, insecure, and seeks by his inventive power to dominate and control everyone and everything around him. Yet work becomes man's asceticism whereby he overcomes his self-centeredness, egotism, and self-love. But it must be more than an instrument for self-perfection. It is more than the mere basket-weaving of some of the early monks of the desert, unweaving in the evening what they had woven during the day. What each individual man does is important and has repercussions on the whole of the universe. Man is charged as co-creator with God. He has been given the awesome responsibility, in cooperation with God, to bring this universe from chaos to the order willed by God. Each man's work contributes to the greater realized perfection of the universe.⁸

But before man can roll up his sleeves and co-create this world according to God's eternal plan, he needs to stand aside in loving contemplation. The early Christian Greek writers called it ecstasis, a standing off, out of ourselves, above our habitual way of looking at things, in order to see a more transcendent order. This search for our true being and our proper relationship to the rest of the world around us has been well described by T.S. Eliot in his Four Quartets:

We shall not cease from exploration,
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.⁹

Lynn White Jr., in an essay entitled, "The Historical Roots of Our Ecologic Crisis," proposes St. Francis of Assisi as a model for modern man in our ecological problems. Francis tried to depose man from his haughty dominance over creation and strove to set up a pan-psychism of all things animate and inanimate, designed for the glorification of their transcendent Creator and not merely for man's exploitation. White concludes his essay with these words:

The greatest spiritual revolutionary in Western history, St. Francis, proposed what he thought was an alternative Christian view of nature and man's relation to it; he tried to substitute the idea of the equality of all creatures, including man, for the idea of man's limitless rule of creation. He failed. Both our present science and our present technology are so tinctured with orthodox Christian arrogance toward nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not. We must rethink and refeel our nature and destiny. The profoundly religious, but heretical sense of the primitive Franciscans for the

spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists.¹⁰

But Rene Dubos points out that it should really be St. Benedict who can best serve as a model ecologist. The first chapter of Genesis speaks of man's dominion over nature. The Benedictine Rule seems inspired rather from the second chapter of Genesis in which God places man in the Garden of Eden not as a master but rather in a spirit of stewardship. Unlike St. Francis who spent his time contemplating the unity in all of nature, Benedict and his monks actively intervened in nature as farmers, builders, and scholars. They transformed the raw stuff of nature into a better world in which man could live. Benedictine monasteries prepared the way for modern science and technology. The monks developed windmills and watermills as sources of power that converted their agricultural products into manufactured goods such as paper, cloth, leather, even liqueurs such as the famous Benedictine and Chartreuse, for which we can thank Benedict and his correct ideas towards ecology! To quote Dubos, "Human life implies choices as to the best way to govern natural systems and to create new environments out of wilderness. Reverence for nature is compatible with willingness to accept responsibility for a creative stewardship of the earth."¹¹ We have need of both spirits today--the contemplation of Francis of the inner unity of all nature and its inter-dependence in its beginning and end of giving glory to God, and the stewardship of Benedict to harness and transform the raw nature into a more ordered universe.

Aldo Leopold has pointed out the necessity of changing our attitudes toward the land from a purely self-interest of exploitation to a "community concept." A proper land ethic enlarges the boundaries of man's community where he is a member of a community of inter-dependent parts. Such a community includes soils, waters, plants, and animals, or collectively--the land.¹² He concludes his essay on the land ethic by these words: "By and large, our present problem is one of attitudes and implements. We are remodeling the Alhambra with a steamshovel, and we are proud of our yardage. We shall hardly relinquish the shovel, which after all has many good points, but we are in need of gentler and more objective criteria for its successful use."¹³

To Build a New Ethics

A new ethics that will be the basis for a new ecology must be centered on man in his ever-expanding consciousness of the unity that binds all of creation together. Technology has given us a world that is expanding in riches at a tremendous rate. We must not in our most pessimistic moods, think that urban life and the world of technology are really evil in themselves and lie outside of God's eternal plan.

Man expands in his consciousness precisely by accepting responsibility for shaping new forms of life and reality in accordance with right reason. Man is the lever lifting up a brute world by his creative and faithful activity. He crystallizes the latent heights and depths of the evolutionary process. He calls disharmony into harmony, matter into spirit. This ability to create properly according to right reason is man's "withinness." It is not a static natural law but rather a dynamic on-going process which man must continually confront and invest himself if he is to become what God has destined him to be--made according to the image and likeness of God and called to be a co-creator with God of his universe. Man's proper development of this universe and hence his own self-realization as a co-creator depends upon the development of an incisive and reasoned consciousness by which he not only copes with the demands of life, but actually seeks new experiences and learns from them.

The more awakened is man's consciousness to its ultimate direction, the greater the moral precision in the individual's life. Such precision and direction are linked with man's guiding values that we can call his ethics. Such values emanate from the core of one's convictions, illuminating attitudes about one's life and the ultimate meaning of existence and going far beyond mere expediency or exploitation. Increasing perception and sensitivity, then, attunes the individual to an increasing radius of goodness and evil, inviting freedom of choice in a widening horizon.

Again we see the importance of prayerful consideration in man's life to give him this ultimate direction. We could in a general way call it mysticism, but unfortunately this word has fallen upon bad times. Whatever word we use, we must, it seems to me, incorporate into our lives an intuitive encounter with something that incommensurably surpasses the empirical ego. We all possess this supra-conscious sphere that lies beyond our ordinary waking consciousness. It is a call to be the person God has destined us to be, but this necessitates a call outwardly towards a community of related beings. Personalism is the call to individuation and uniqueness, the call to mission and task, the call to imbue natural life with the human impact of super-natural potentiality.

It is a dynamic call to become a fully realized person, a call to freedom and love. Man responds to a community of persons inter-related as well to the whole material creation surrounding mankind and fashioning it into a greater personalistic community. Man's history is not determined; the self-becoming of each man and mankind is not a cyclical repetition of the past. Man is very much within the historical process. But history unfolds through a free and loving creative response to the human community. Community calls for a super-consciousness and super-loving which leads to a super-becoming

To be moral each man must discover his place and role in the totality of the whole evolutionary process. Finding one's place means a loving, free, creative response to persons. We are free to love or to hate each other; to listen or turn a deaf ear to the call of human values.

Conclusion

Today we cannot afford the luxury or the non-involvement of running off to the bucolic environment where nature has been uncontaminated by technology. Technology has come into a bad press these days with a resulting false dichotomy between modern scientific, technological enterprises and some idealization and static pre-scientific concept of human values on the other. We see this in the youth's fascination with Hindu Yoga, Zen Buddhism, Taoism, and American Indian lore. That we can learn much from these non-technological societies has been a major thrust of this paper. But just because man, like Faustus, can so easily sell his soul to the demon who can produce all the pleasures of this world except human love and ultimate happiness, we cannot run away from the God-given inventions and enrichment which accrues to us through science and technology.

The great malaise of our times is that our power and the riches of the world surrounding us increase faster than our ability to understand them and to use them well. But this is a challenge to become enlightened, not to yield to despair. We have had enough prophets of doom both in religion as well as in ecology. We must become aware of our dignity as humans, made by God's infinite love, according to His own Image and Likeness. God creates man, in the words of Emil Brunner, in such a way that in this very creation, man, is summoned to receive the Word of God actively, that is, he is called to listen, to understand, and to believe. "The necessity for decision, an obligation which man can never evade, is the distinguishing feature of man... it is the being created by God to stand 'over-against' Him, who can reply to God, and who in this answer alone fulfills--or destroys--the purpose of God's creation."¹⁴

I would like to conclude by quoting from Father Teilhard de Chardin whose vision of this earth and the divine milieu within matter has inspired, at least indirectly, much of what I have shared with you today.

To adore formerly meant preferring God to things, by referring them back to Him and sacrificing them for Him. To adore now has come to mean pledging oneself body and soul to creative act, by associating oneself with it so as to bring the world to its fulfillment by effort and research. Loving one's neighbor formerly meant not defrauding him and binding up his wounds. Charity, from now on, while not ceasing to be imbued with com-

passion, will find its fulfillment in a life given for common advance. Being pure formerly meant, in the main, standing aside and preserving oneself from stain. Tomorrow chastity will call, above all, for a sublimation of powers of flesh and of all passion. Being detached formerly meant not concerning oneself with things and only taking from them the least possible. Being detached now means step-by-step moving beyond all truth and beauty by power of very love that one bears for them. Being resigned, formerly could signify passive acceptance of present conditions of the universe. Being resigned now will no longer be allowed, save to the warrior fainting away in the arms of the angel.¹⁵

Footnotes

1. A. Gehlen, Urmensch und Spatkultur (Bonn, 1956), p. 133.
2. F. S. C. Northrop, "Man's Relation to the Earth in Its Bearing on His Aesthetic, Ethical, and Legal Values," Man's Role in Changing the Face of the Earth, Wm. L. Thomas Jr. and others, ed. (University of Chicago Press, 1956), p. 1056.
3. Ibid., p. 1053.
4. "Ecosystems and Systematics," Theology Today, XXIX, No. 4 (1972), p. 113.
5. The New York Times, "Nov. 1, 1970.
6. Cf., Barbara Ward and Rene Dubos, Only One Earth: The Care and Maintenance of a Small Planet (New York, 1972), p. 213.
7. Ibid., p. 216.
8. Cf., George A. Maloney, S. J., The Cosmic Christ, From Paul to Teilhard (New York, 1968), p. 232-233.
9. T. S. Eliot, Four Quartets (New York, 1943), p. 39.
10. Lynn White Jr., "The Historical Roots of Our Ecologic Crisis," The Subversive Science: Essays Toward an Ecology of Man, Paul Shepard and Dan McKinley, eds. (Boston, 1969), p. 350-351. This essay originally appeared in Science, 155, (1967), p. 1203-1207.
11. R. Dubos, A God Within (New York, 1972), p. 171-174, passim.

12. Aldo Leopold, "The Land Ethic," The Subversive Science, op. cit., p. 403. This essay originally appeared in A Sand County Almanac (Oxford University Press, 1949).
13. Ibid., p. 415
14. E. Brunner, Man in Revolt (London, 1953), p. 97-98.
15. Teilhard de Chardin, Christologie et Evolution (Paris, 1933), p. 11-12.

DISCUSSION

QUESTION: What is a definition of "existential" in a few words?

MALONEY: Etymologically it comes from the word, Latin word existere, while the opposite of existentialism would be essentialism. As I more or less depicted the technological world, it would be that of an essentialism that cuts us off in a Cartesian way from the individual. We're not concerned in an essentialism with the individual as such. We want the universal, the abstracted essence, then the individual doesn't matter. Existentialism didn't start with the French existentialists like Sartre or Camus during the Second World War, but existed in the non-technological world. It primarily looks at a more total experience rather than just "up in the head" Christianity. He went back to the Jewish Semitic total approach of man, I and a Thou with an option in freedom.

QUESTION: We get hung up on words. I appreciate the fact. We search for the word to use for believe--understanding, self-realization. But how about adding demonstration? I can believe, I can have faith, I can understand. But it seems to me what we're saying now is, "OK. Then demonstrate." By showing. By doing that which I understand to be the truth.

MALONEY: The question is a matter of meaning of words. We know what belief means. Belief in a cause, a person. We know what understanding means. Now, where is the place for demonstration? Certainly demonstration is nothing but the logical carrying out of what we believe and what we understand. In a syllogism the demonstration is the whole thing, but it leads ultimately to the conclusion. That is quite different from what went into the conclusion. I can believe it, and yet it may never change my life. That's useless unless I demonstrate by action that I believe in it, unless that really guides me and gives me direction. That's the whole world of values and ethics. I can understand the truth but it may not be demonstrated in my life, and so it's useless. Demonstration is the acting out of all your logical intellectual knowledge that you can derive either through induction or deduction.

Then there is a higher knowledge. I shouldn't say higher, but it's of a different area. It isn't dependent upon your reason, although it's not irrational. It is in another area. You believe in another who has knowledge and he says, "You don't have cancer." You believe him. Or you do have cancer. But how do you know? I believe in what the doctor said. So belief necessitates credence in another, trust in another's know-how.

There is also religious belief--I believe in God's word. It's beyond my own intellect. But I have to demonstrate it by how I live. And so both of those are proved by deeds, by their fruits so you know them.

QUESTION: It seems to me that a good part of what you were saying earlier argued that there are realms of being such as contemplation or meditation, and I would include the life of liberal arts and the intellect, where precisely it is not necessary to prove that something is useful to delight in it. Even the delight in God is, as Guardini would say, "Full of meaning even though it has no purpose." I wonder if your answer didn't somewhat fail to include this in what you said earlier.

MALONEY: Very good point. The question is, "Aren't there some areas of knowledge by either faith or reason that can be just sheerly enjoyed rather than used," right? Well, when I meant demonstrating and demonstrating by life I didn't mean just a practical doing. And I thought we were on that wider scope. I would say that faith must have repercussions in life. An American Indian sitting and enjoying nature--it must have repercussions, not so much that he does something. But he is a better man. You will see that in his life. In that sense it's pragmatic. It may not be functional. But it is geared to the growth of this man and the growth of the world around him. That is practical it seems to me.

But in order to be fully practical it needs the theory. In the Greek sense the teoria is that contemplation. And you will not be practical unless you can have first of all this larger ultimate picture of how all of this fits into a scope, a whole purpose. So it is very practical to become a meditator, a contemplative. But of course in American society where we need results in a concrete, tangible way, meditation is useless. We're just enjoying something.

At least those of us who are serious people in religion punish ourselves. We really feel uncomfortable unless we're suffering. Somehow or other we feel that God likes to see us suffering. If we could just sit and enjoy God and enjoy nature and enjoy each other without that fetish of always doing something. But people look at a contemplative and they'll say, "Well, what do you do all day long?" "Well, I am." "I am what?" And so on. But I'd like to advance that state of being as very practical, having demonstrable results in man's life, in his relationships with the world around him, in creativity. Demonstration

and doing should not be limited to just the technological sense of "I do something materially."

QUESTION: I would say that the results would have to be purely accidental. In other words, whether there are results or not, or whether it's practical or not, it seems to me that it's totally beside the point as far as we're concerned. If we try to be practical it seems to me we can't be contemplative.

MALONEY: You're limiting results to a concrete thing that's measurable by science, while I would say results can be measured in terms of love, in terms of this man's newness in being. You can't immediately demand that you can measure that by a machine, but by the result--this man has grown. He will be better and the world will be better by his contemplation. He will do something too. But that's not the point that you say. You're not looking for that doing, but there will be a result on a more total scale.

QUESTION: To repeat a rather scandalous comment it seems to me, it was suggested that the well-fed Boy Scouts with their tape recorder were not going to get the real owl, whereas the young children who were fasting apparently would grasp the real owl. Could I suggest an alternative? That perhaps both parties are getting hold of a real owl, but that the word "real" is a rather equivocal concept here. To be very frank, I'm reacting against the notion that we can contrast knowledge of a non-technological and technological society. Do we not have alternative or comparative realities? We have to choose which ones we're going to live in.

MALONEY: Right. The question is, do we not have alternative realities when we're dealing with terms like "truth" or "real?" Don't we have to choose our realities, and therefore neither society, technological nor non-technological, will have a total grasp? That has been the gist of my argumentation, that we need both! We cannot become just non-technological. But when I used that example I was trying to contrast a more total experience. Total in this sense--not that it exhausts, but rather it's this "I" confronting an individual owl and not looking at a scientific manual that gives me the essence of "owlness" and then I go looking for "owlness" with my binoculars and so forth. A Boy Scout will get some facet of reality, and that's good, definitely. But the point I wanted to make was he isn't always open to the other, where he is an "I" just confronting an owl.

QUESTION: When I go out into the woods I call owls. I've never seen a Boy Scout armed with a tape recorder do very well. I don't have the facts in order to get my owl like I do. We have a perception into reality without technological help. Of course, people ask, why are you a bird watcher, just because you listen to the birds? Actually, I feel real "owly." I hear them and I also see them.

MALONEY: Right. Next time I'd advise you to go at night and fast for weeks and you might even hear a "realer" owl.

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Reflections on the Alleged Ecological Bankruptcy of Western Theology

by H. Paul Santmire

In the understandable rush to find new ecological insights from such apparently pregnant sources as Eastern religions and the religions of native America, it has been widely assumed that the classical Western theological tradition has had its day, that its storehouses are empty, that indeed the expenditure of its treasures has done nothing other than buy us larger and larger shares of ecological disaster. In short, the classical Western theological tradition is ecologically bankrupt.

That is the largely unexamined position espoused by scores of ecologists, historians, poets, nature writers, political activists, and others who identify themselves with the ecology movement. The famous landscape architect, Ian McHarg, summarizes the popular point of view typically when he opines that "the historic Western anthropocentric-anthropomorphic tradition" relegates nature to inconsequence. "Judaism and Christianity have long been concerned with justice and compassion for the acts of man to man," McHarg explains, "but (they) have traditionally assumed nature to be a mere backdrop for the human play."¹ In view of the popularity of this generally uncritical condemnation of the classical Western theological tradition, we may fittingly refer to it as the conventional ecological wisdom.

The conventional ecological wisdom was given its most impressive, most sophisticated articulation in 1967 by historian Lynn White in his incredibly influential essay in *Science*, "The Historical Roots of Our Ecological Crisis,"² reprinted in many scholarly and popular volumes, and ubiquitously referred to by those who write about the ecological crisis. White maintains that, due to what he calls "orthodox Christian arrogance toward nature," Christianity "bears a huge burden of guilt" for the contemporary ecological crisis.³ To be sure, White sees some gold particles hidden in the vast dross of the Western tradition, namely, the life of St. Francis. Others, similarly, find some elements of ecological value in the Western tradition; thus McHarg identifies a minority tradition in the West "which has a close correspondence to the Oriental attitude of an aspiration to harmony of man in nature, a sense of a unitary and encompassing natural order within which man

exists.⁴ Yet even when fragments of gold are identified, the underlying point of view remains the same: overall, ecologically speaking, the classical Western theological tradition is bankrupt.

No one who knows anything about Western history can rightly take issue with the critical thrust of the conventional ecological wisdom. Western theology, with its emphasis on the dominating transcendence of God and humanity over nature, and with its tendency to be hostile toward matter, has definitely in some measure been the nursemaid, as well as the womb, of the anthropocentric, desecrating attitudes underlying the use and the abuse of modern scientific technology. Nor can anyone rightly decry the contemporary attempt to find ecological inspiration in so-called non-Western religions as some kind of a heretical aberration or a mere counterculture fadism. Some of the foremost expressions of the classical theological tradition of the West have deep-seated ecological liabilities; of that there can be little doubt. And, the urgency of the present crisis requires us to turn to any source, however foreign it may appear to us, for insights to help our species to avoid the catastrophe now looming on our planetary horizon.

But the conventional ecological wisdom, however credible it may seem, it is just too facile; indeed, dangerously facile. Blanket proclamations of bankruptcy sometimes cover a multitude of sins, however righteous they may be on the surface. When, for example, a rather affluent-looking ecologist goes on national television and blames the Book of Genesis for the ecological crisis, one wonders whether he is also familiar with the creation paean of Psalm 104, not to speak of the strictures of the prophet Amos and Jesus against the wealthy.

There is reason to believe, in other words, that the structures and ideology of modern capitalism are somehow causally related to the present crisis, at least as much as the ideas of ancient Israel. Why, indeed, has the modern West been so enamored with the dominion-texts in the Bible and so uninterested, relatively speaking, with the respect-texts and the justice-texts? Why has the modern West as a matter of course read the Bible through the eyes of Adam Smith rather than St. Francis? As a matter of fact, is the Bible in particular and the Western theological tradition in general ecologically bankrupt? Or have the dominant classes in the modern West, knowing precisely what they wanted to find in the Bible, made the Bible and the tradition appear as if they were ecologically bankrupt?

I

As a case in point, I want to trace the ecological dimensions of the Reformation tradition. I choose this example primarily because it is the tradition with which I am most conversant, but also because it is the tradition which has borne the brunt of the criticism by proponents of the conventional ecological wisdom.⁵ If you really want to see what's wrong with Western theology, from their perspective; if you want to stare at its ecological bankruptcy face-to-face, look at Protestantism.

The Reformation tradition is of course a complex phenomenon, but I think we can legitimately say that it is predicated on a fundamental theological intuition of God and humanity. To use Karl Barth's cumbersome but helpful term, the Reformation tradition is the-anthropological; it focuses on "God and man." It does not begin with nature *per se*, or with God *per se*, in any speculative way. Rather it begins with a vision of God and humanity in dynamic interpersonal communion, through the gracious Word of God. God relating himself graciously to humanity, and humanity responding to God in faith and love--that is the shape of the Reformation tradition's fundamental theological intuition.

Luther's theology is the-anthropological, in a sense which we should take care to identify. For him, as he himself said, the most important doctrine of all was the doctrine of justification.⁶ This central doctrine, clearly, treats God and humanity. It is concerned with persons seeking God and God coming to persons, in judgment and grace. Hence it is no surprise to find Luther saying at one point, "The knowledge of God and of man is the divine and properly theological wisdom."⁷ For Calvin, one can safely say, the most important doctrine of all is the doctrine of the knowledge of God.⁸ And here, as in the case of the doctrine of justification, God and humanity become the chief objects of attention. As Calvin writes memorably introducing his Institutes, in words very much like Luther's, "Our wisdom, in so far as it ought to be deemed true and solid wisdom, consists almost entirely of two parts: the knowledge of God and of ourselves."⁹

The theology of the reformers is also the-anthropological, correspondingly, insofar as it is self-consciously developed as a theology of the Word of God. For both reformers the Word is fundamentally the address of God to humanity, above all as the proclamation of the Gospel. So, for example, even when Luther is explaining the meaning of the "First Article" of the "Creed" in his Small Catechism, he gives it a strong anthropological reference. He does not merely say that God creates all things, as we might have expected Luther to say, but, "I believe that God has created me together with all creatures. . . ." Then Luther goes on to explain how God gives us everything we need and protects us from all evil. Themes such as creatio ex nihilo or the final consummation of all things are simply not mentioned in this important summary statement. I take it that this existential, anthropocentric thrust of Luther's theology of creation is intimately related to his overall understanding of theology as a statement of the Word of God, the address of God to humanity.

The the-anthropological character of the reformers' thought, therefore, is evident. But at this point we must add an important qualification, and also introduce another awkward but useful term. Whereas the theology of the reformers is the-anthropological in focus, it is not exclusively the-anthropological. That is to say, the reformers

characteristically think of both God and humanity not nakedly, as it were, but as intimately involved in the whole created order. The thinking of the reformers is inclusively the-anthropological. Or, in less technical terms--their thinking has a pronounced and pervasive ecological dimension. There is no other God, there is no other human creature, than the ones known in the midst of nature. Thus for Luther, God as a matter of course is thought of as immediately involved in, as permeating, the whole world of nature. For Luther, the whole creation is the "mask of God."¹⁰ Luther thinks of God, as being "with all creatures, flowing and pouring into them, filling all things."¹¹ Luther holds, too, that with eyes of faith one can see miracles all through nature, miracles even greater than the sacraments, he says.¹² Calvin, in his own fashion, speaks of the whole creation as the theater of God's glory.¹³ And he makes the striking statement that "it can be said reverently...that nature is God."¹⁴ Most likely Calvin means something very close to what Luther is suggesting when he says that the whole creation is the mask of God.

The God confessed by the reformers was thus powerfully, majestically, and immediately involved in all the processes of nature, as well as in the affairs of human and ecclesiastical history. Correspondingly, especially for Luther, the human creature is viewed as essentially and significantly a bodily creature. Luther's so-called "earthiness" is well-known, but that is only a somewhat idiosyncratic personal reflection of a consistently affirmed theological conviction. So, in his Genesis commentary, in a milieu where countless doctors of the church had sung the praises of human rationality and spirituality under the rubric of the image of God, Luther states that the fact that Adam and Eve walked about naked was their greatest adornment before God and all creatures.¹⁵ Luther also envisions Adam and Eve as enjoying a "common table" with the animals before the fall.¹⁶ In this respect, then, Luther's statement in the *Small Catechism* should be viewed as something more than an anthropocentric affirmation: "I believe that God has created me, together with all creatures..." For Luther, as a matter of course, the human creature is understood as being essentially, significantly, and positively an embodied creature who is immersed in the whole created order, by definition. Thus the reformers' view of the human creature (Luther's more so than Calvin's at this point) has an underlying ecological character, like their view of God. The theology of the reformers, therefore, most properly should be described as inclusive the-anthropology, if we are to use that terminology at all.¹⁷

Something happened to this ecological dimension of the reformers' theology as the Reformation tradition unfolded. This is a theme which merits careful historical study. Even without the availability of such research, however, the overall shape of the tradition's unfolding seems to be clear. The most decisive impact, it seems, came from the outside, from three intimately related cultural forces: first,

from the side of the natural sciences; second, following in the wake of the natural sciences, the philosophy of Immanuel Kant; third, the burgeoning forces of modern industrialism. Nature came to be viewed not so much as the theater of God's glory in which humanity is essentially embodied, but much more as a self-enclosed machine-like structure, set apart from both God and man, for the sake of domination. Nature-the-machine came to the fore in Western thinking, especially through the influence of figures such as Galileo, Descartes, and Newton. This is how Edwin A. Burt has described the rise of the mechanical view of nature:

The gloriously romantic universe of Dante and Milton, that set no bounds to the imagination of man as it played over space and time, had now been swept away. Space was identified with the realm of geometry, time with the continuity of number. The world that people had thought themselves living in--a world rich with color and sound, redolent with fragrance, filled with gladness, love and beauty, speaking everywhere of purposive harmony and creative ideals--was crowded into minute concerns in the brains of scattered organic beings. The really important world outside was a world hard, cold, colorless, silent, and dead; a world of quantity, a world of mathematically computable motions in mechanical regularity. The world of qualities as immediately perceived by man became just a curious and quite minor effect of that infinite machine beyond.¹⁸

Fatefully, Immanuel Kant was typical of his time when he took it for granted that natural science had reached its apex in Newton's work.¹⁹ Kant held, as a matter of course, that objective empirical judgments could not be incompatible with the principles of Newton's physics.²⁰ And, as far as his own picture of nature was concerned, Kant strongly stressed the quantitative, "necessary" aspects of nature. For him, these were decisive.²¹ Like Newton, Kant believed that nature is composed of immutable, hard, and ~~and~~ ^{and} conglomerations of moving particles.²² Although in a certain sense, which we cannot consider here, it is proper to say that Kant "relativized" the mechanical view of nature (nature for him is an "appearance," not the "thing in itself"), he nevertheless took over the major features of the view bequeathed him by Newton.

A corollary of Kant's acceptance and affirmation of the mechanical picture of nature was his separation of the ideas of God and nature. This separation was undoubtedly well on its way to fruition before Kant began to write. The English Deists had already given it currency. But with Kant the notion was given what for many ensuing Protestant theologians would be a compelling philosophical foundation. God, Kant held, is definitely not an object of theoretical knowledge (that

knowledge which gives us access to nature or what Kant calls the world of appearances). God, rather, is that reality which is subjectively necessary for our practical or moral reason to postulate. With regard to nature as it is apprehended by theoretical reason, according to Kant, the idea of God can legitimately be treated as a regulative principle which helps us to understand the unity of nature.²³ But, as Kant says, "God" is an idea which is "always transcendent," which allows "no immanent employment, that is: employment in reference to objects of our experience."²⁴ Thus, for Kant, nature remains a "self-subsisting whole," the "sum of appearances in so far as they stand, in virtue of an inner principle of causality, in thorough-going interconnection."²⁵ Correspondingly, Kant views humanity as fundamentally distinct from nature. Humanity's greatness--freedom--is the human creature's transcendence of the allegedly deterministic sphere of nature. "As regards the empirical character (of man)," Kant remarks, "there is no freedom."²⁶ Kant's view of the human creature as a bodily creature is as far from Luther's as it is from the more recent philosophy of Martin Buber, to mention one striking contemporary contrast. Kant would not know what to do with Buber's celebration of "brother body."

We can instructively think of Kant's philosophy as an ecological sieve. As the flow of the Reformation tradition passed through his thought--which has been profoundly influential ever since within the Reformation tradition--the inclusive the-anthropological motif was filtered out. Most major Protestant theological systems after Kant would be exclusively the-anthropological. God would be viewed in isolation from nature, and humanity would be viewed essentially in isolation from nature. The fundamental Reformation intuition, the focus on God and humanity, would remain intact and thrive. But it would no longer have its pervasive ecological dimension, by and large. It would be highly spiritualized. This was already dramatically apparent in Kant's use of the concept of the Kingdom of God. For him the picture of a Divine Kingdom referred chiefly to an "ethical commonwealth" or a "people of God under ethical laws."²⁷ This spiritualizing use of the fundamental Christian concept is to be contrasted with the sense it has in the writings of the reformers. Both Luther and Calvin conceive of the Kingdom of God as comprehending vividly the sphere of nature.²⁸

Before leaving Kant, we should not give him all the credit, such as it was, for establishing the hegemony of the mechanical view of nature within the mainstream of modern Protestant theology. The mechanical view of nature was strongly buttressed by the rising socio-economic pressures of the fast developing industrial society in the West. As Lewis Mumford, a careful student of capitalism's approach to nature, has observed, "The power that was science and the power that was money were, in final analysis, the same kind of power: the power of abstraction, measurement, quantification."²⁹ In a word, the entrepreneur who needed natural resources for his factories found it

easy to measure the value of nature in money, because it was easy for him to conceive of nature in itself as a valueless, dead, indifferent, God-less machine. The converse of course is also true. The economic requirements of capitalism surely paved the way for a widespread acceptance of the mechanical view of nature. Thus the scientific-philosophical doctrine and the ideology of the bourgeoisie tended to coalesce; so much so that we are probably best advised to refer to the "industrial-mechanical view of nature" rather than merely the mechanical view of nature.

In this respect, ironically, Karl Marx was thoroughly bourgeois. As Karl Lowith has stated, Marx "took it for granted that nature is a mere means and material for the purpose of developing the historical forces of human production."³⁰ Later on, especially in the mid-twentieth century Theology of the Future as Marxist motifs were taken over by Protestant radicals, this fundamentally unecological mind-set of Marxism was not noticeably changed.³¹

So the Reformation tradition, as it filtered through Kant's thought, with the latter's industrial-mechanical view of nature, and as it flowed into the ideational patterns channeled out by the socio-economic forces of modern industrial society generally, became more and more a theology of God and humanity apart from nature, an exclusive, spiritualized the-anthropology. It lost its ecological dimension at virtually every point. This was especially true for the theologian and historian Albrecht Ritschl, and his followers. Man rising above nature to enter into relationship with God is the central theme of Ritschl's theology. Likewise, a dominating interest of the highly influential early twentieth century German theologian, Wilhelm Herrmann, is the communion of the Christian with God. Similarly for the historian of doctrine, Adolph von Harnack, who specified that the content of theology is "God the Father and the human soul so ennobled that it can and does unite with him."³² One can think here, too, of the existence theology of Søren Kierkegaard, with its focus on the relationship of the subjective self to God. From a Kierkegaardian perspective, indeed, interest in nature and in the cosmos can be just as threatening to authentic human existence as an interest in world-history after the fashion of Hegel.³³ The existential theology of Rudolf Bultmann stands in the tradition of both Kierkegaard and Ritschl. Bultmann's preoccupation is with authentic human existence made possible through hearing the Word of God, which calls the believer away from identification with nature, the realm of objectification.

Emil Brunner and Karl Barth also stand firmly in this exclusively the-anthropological Protestant mainstream, with this important difference: they develop it and shape it systematically. This systematic elaboration, it should be noted, is markedly uncharacteristic of the reformers themselves. Brunner states that the "supreme

coordinating concept" of his dogmatics is "the self-communication of God."³⁴ By the latter expression, in typical post-Kantian fashion, Brunner specifically means God's self-communication to man. The systematic implication of this for Brunner (already drawn in passing by Ritschl) is that the world of nature is theologically what it (allegedly) was for the biblical writers, "never anything more than the 'scenery' in which the history of mankind takes place."³⁵

Set apart from God and humanity by the post-Kantian Protestant tradition, nature is now systematically interpreted in terms of God and humanity, as merely the setting for the Divine history with the human creature. In a sense nature now is included in the theological schema, but it is included in an inferior mode, as a second-class citizen. Nature, the sister who was once upon a time allowed to go into exile, has now been brought back as a slave for the other members of the family. That, for all intents and purposes, is what it means to say that nature is merely the scenery for the Divine-human drama. Nature is no longer comprehended in the original theological intuition, as it was for the reformers. It is included in the theological system secondarily, insofar as that system requires God to have a place to work out his history with humanity. Nature is a kind of Divine afterthought.

The penchant of Karl Barth at this point is much the same.³⁶ As he remarks in his introduction to his essay on "Evangelical Theology in the Nineteenth Century," "By 'Evangelical Theology' we therefore are to understand a science and doctrine of the communion and fellowship between God and man, oriented on the message of Jesus Christ which is appropriated from the Scriptures." Accordingly, in his doctrine of creation, Barth states emphatically that theology here had to do only with God and man! It knows nothing, says Barth, of any relationship between God and nature. Then Barth goes on to interpret creation as the "external ground for the covenant." What is decisive ontologically, for Barth, is the eternal election of Jesus Christ and the people of Christ. God is seen as bringing the world into being to establish a place, a space, for the playing out of that eternally determined covenantal history. Although Barth takes some pains to underscore the goodness of the entire creation, he nevertheless holds firm to an exclusive the-anthropology. His thought is not essentially ecological. For him, as for Brunner, the created order is merely the stage for the Divine history with humanity.

Correspondingly, Barth's view of God and humankind has a certain hyperspiritualized character. Barth views God mainly in isolation from the created order, unlike Luther and Calvin; likewise for Barth's understanding of the human creature. Although there are many complexities in Barth's doctrine of God and in his anthropology, the end result of his arduous 13-volume argumentation, as far as our interests are concerned, is the reaffirmation of an exclusively the-anthro-

pological, essentially unecological theology. Nature for Barth is merely a stage. More than that, for Barth, nature appears to be defined by certain mechanical and utilitarian characteristics, as it was for Kant.

Barth has been referred to frequently as the Protestant Thomas Aquinas. Be that as it may, he certainly has been profoundly influential in Protestant circles. For example, it appears that the recently developed Theology of the Future, however much it may depart from Barth in other respects, is one with him in his approach to nature.³⁷ Among widely recognized Protestant thinkers, only Paul Tillich, and certain American theologians who have been influenced by Whitehead, stand at a distance from the Barthian synthesis in this respect.³⁸ Only Tillich and the several Whiteheadian theologians appear to have salvaged some, if not all, of the ecological richness of the reformers' theology. But these theologians, to this very day, have been widely relegated to the periphery of the Reformation tradition, notwithstanding their significant contributions. For the most part, ecologically speaking, the exclusively the-anthropological theology represented by Barth has carried the day within mainstream Protestant thought. Concomitantly, modern Protestantism has, by and large, become ecologically bankrupt.

II

My point in examining this historical material is to show that one important strain of the classical Western theological tradition, Reformation thought, is not ecologically bankrupt, that is, originally. In its earliest stages, indeed, it had a pronounced and pervasive ecological dimension. The Reformation tradition did approach a state of ecological bankruptcy more and more, however, as it became locked in with the forces of modern science, modern philosophy, and modern industrialism.³⁹

Still, it is argued by the proponents of the conventional ecological wisdom that the classical theological tradition in the West, and Reformation thought in particular, is nevertheless to blame for our present ecological malaise, precisely because it spawned those forces--modern science, philosophy, and industrialism--which, in addition to positive effects, have been so ecologically destructive. Notwithstanding a certain *prima facie* validity, however, such an argument is less than convincing when one reflects about its shape and substance.

It is a historical truism that modern Western culture did grow out of the matrix of late Medieval Christian culture. It is also historically evident that originally there was an intimate relationship, noticed and analyzed by many, between capitalism and Calvinism, in particular.

But is it historically legitimate, for that reason, to blame the parent tradition, without extensive qualification, for the behavior of the child? In particular, is the Reformation tradition as a whole ecologically bankrupt, because its latter-day children have been such ecological delinquents? The answer to this question, without any special pleading, must clearly be "No."

The preceding historical analysis shows that the spotlight of blame for the rising ecological crisis in our time, if it is to be directed anywhere, should be directed at the modern period in general, and not at the parent Reformation and Medieval parents in particular.⁴⁰ The most blatant forms of the modern rape of nature, free enterprise capitalism and production-oriented communism, must be judged from a traditional point of view to be children who have run amok, ecologically speaking. Clearly they are in some continuity with the pre-modern theological traditions of the West, but they are essentially secular phenomena, notwithstanding their religious and quasi-religious trappings; and qua secular they are qualitatively as well as quantitatively different from their cultural forebears.

Emphatically, I do not seek to exonerate the classical theological tradition of the West; this tradition is clearly one significant factor among many, which has led us into the contemporary ecological crisis in the West. But I hope that our historical perspective has shown that the villain, if we wish to use this term, first and foremost is modern industrial culture as a whole, in both its capitalist and Marxist variations, rather than the classical theological tradition of the West.⁴¹

To give one important example of what I mean: the so-called biblical idea of dominion as most of us have been taught it, and as it has been highlighted as an evil by the proponents of the conventional ecological wisdom, is only dimly reflective of the actual historical biblical motif in its original setting, and in the pre-modern theological tradition. Other biblical and classical theological motifs, moreover, which balanced and delimited the biblical idea of dominion, have been overlooked by many modern popular and scholarly interpreters of the Bible. In its haste to carry out its own essentially secular industrial agenda, the modern West was generally not prepared to accept the breadth and depth of the biblical and classical theological visions of God and the created order.⁴²

The validity of the conventional ecological wisdom is further undercut when we observe, with Rene Dubos, that many non-Western and non-technological societies have themselves had poor ecological records. Erosion of the land, destruction of plant and animal species, excessive exploitation of resources, and ecological disasters of various kinds have been evident in most periods and cultures of human history.⁴³ "If men are more destructive now than they were in the

past," Dubos observes, "it is because there are more of them and because they have at their command more powerful means of destruction, not because they have been influenced by the Bible."⁴⁴

The more we subject the conventional ecological wisdom to historical scrutiny, then, the more its credibility dissipates, whether we examine the contours of the Western tradition in particular, or consider comparatively the ecological behavior of the many peoples who have lived relatively or totally free of Western influence. So, notwithstanding a certain evident critical validity, the conventional ecological wisdom represents an overly facile reading of Western history and culture. Recognizing the conventional ecological wisdom's lack of historical credibility, however, is not all we can or should notice as we consider its contemporary significance. There are other more substantive lessons to be learned.

To begin with, we can identify and highlight the dangerous tendency on the part of the proponents of the conventional ecological wisdom to by-pass any thoroughgoing kind of social analysis and criticism. The oppressive structures of industrialism frequently are overlooked in the haste to lay the ecological blame at the door of the Bible and the biblical understanding of dominion in particular, as that view of dominion has been mediated through the classical tradition. Concomitantly, spokesmen for the conventional ecological wisdom not infrequently betray a tendency to plaster over the industrial boil of modern Western society with a poultice of eclectically chosen religious ideas and insights from a variety of cultures and periods, ideas and insights which sometimes have no organic, historical affinity with the underlying social and economic realities of the modern West.⁴⁵

Insofar as this is true, ecological thought ipso facto becomes an oppressive social ideology, inhibiting social change by focusing on social solutions which are ineffective, even opiate-like. Zen Buddhism, for example, seems to be fraught with important ecological insights, but what difference does it make, even in an original form as in Japan, if it does not impact substantively on modern capitalistic structures? If Zen Buddhism is problematic in this respect in Japan, what is its prospect for viability in America? Henry David Thoreau, similarly, is an enchanting thinker, but if the operational effect of his naturalistic thought for contemporary America is to detach people from the struggle with the realities of urban life what positive significance will Thoreau have for our waning industrial civilization? Likewise for the profound intuitions of native American religions--in a nation where MacDonald's paper requirements in one year take a sustained yield of 315 square miles of forest, where strip mining disturbs more than 4500 acres each week, where the sacred Black Mesa in New Mexico is easily swallowed up by the insatiable energy thirst of a largely affluent, mostly white Los Angeles populace.

Contemporary ecological thought, therefore, must begin with, or it must presuppose, a sustained and critical social analysis of the modern West; lest it be duped into the position of a man riding on the back of a tiger, who thinks that all he has to do to survive is to get his head together about the ways of the East. This is one of the major substantive lessons we can learn as we reflect on the alleged ecological bankruptcy of the Western theological tradition. The pervasive influence of industrial culture must not be overlooked or underemphasized.

Another related lesson is this. Since Western religious thought is evidently so closely enmeshed with modern industrial society, particularly in its Protestant form, not only as a parent tradition, but also as a theological companion and, from time to time, an ideological supporter, it may be possible for the ecological dimension of classical Western thought to be renewed in such a way that it can have some real impact on contemporary American society. Perhaps, in other words, the ecological wounds of the classical Western theological tradition, particularly its modern Protestant strain, can be healed. If so, the result could be an ecologically viable religious perspective which, in virtue of three centuries of experience, is already attuned to the structures of modern technological society. Stated in an overly simple way, it might be more effective in the long run to change the attitudes and behavioral patterns of an overly consumptive WASP suburbanite by showing him or her that the teaching of the Bible and the reformers contradicts his or her lifestyle, and offers different, more ecologically sound, more socially just, options; than it would be to try to teach him or her the ways of a Zen master or a Native American shaman.

Lastly, and perhaps most important of all, we must now observe that the conventional ecological wisdom's facile rejection of the classical Western tradition opens the way for some people--indeed it might even encourage many--to throw out the baby with the bathwater; we face the prospect not only of losing the important and still relevant ecological elements in the tradition, but above all the prophetic emphasis on social justice.⁴⁶ This is not to say that the classical Western tradition is the only tradition which enshrines social justice. It is to suggest, however, that that emphasis must be a *sine qua non* of any ecological thinking, whatever its sources. To cite one important example: the most important ecological statistic today, as far as I am concerned, is the fact that the United States, with six per cent of the world's population, consumes more than 40 per cent of the planet's non-renewable resources. This, I believe, is what the old ethicists used to call robbery, plain and simple. The distribution of wealth on this planet, or rather the maldistribution of wealth, is a primary fact of the contemporary ecological crisis, and must be regarded as such.

thus far, then, I have tried to show that the pre-modern theological tradition of the West, particularly in its Protestant form, was replete with a pronounced and pervasive ecological dimension and that this dimension was virtually lost as the Reformation tradition encountered, and sought to respond to, modern science, modern philosophy, and modern industrial society. I have also suggested that once we notice the course of this history, we can arrive at a number of significant observations. I maintained that the blame for our contemporary ecological crisis most fittingly rests on modern industrial culture as a whole, particularly in its blatant capitalistic and Marxist forms, rather than on the parent pre-modern Western theological tradition. I further noted the importance of a thoroughgoing critical social analysis for any kind of authentic ecological thinking.

Concomitantly, I pointed to the tendency of some eclectic explorers of non-Western religions and aligned philosophies to produce oppressive ideologies *de facto*, precisely due to their failure to begin with critical social analyses. In addition, I alluded to the long association of the classical theological tradition of the West, particularly the Reformation strain, with its Western socio-cultural milieu; and I suggested that it would be very important if we could renovate that theological tradition, ecologically speaking, rather than investing all our energies in seeking more difficult-to-communicate and more difficult-to-effect insights in other religious traditions. Finally, I pointed to the Western theological emphasis on social justice and I observed that this kind of emphasis, from whatever religious source, must be an essential part of ecological thinking if that thinking is to be authentic. The proponents of the conventional ecological wisdom, it seems to me, have variously danced around or otherwise refused to recognize all of these points--while at the same time publicly, sometimes jubilantly, proclaiming the bankruptcy of the whole Western theological tradition.

III

In conclusion, I want to explicate some of the important ecological elements inherent in pre-modern Western theology. I have sought to do this more comprehensively elsewhere, in my study Brother Earth: Nature, God, and Ecology in a Time of Crisis.⁴⁷ Here I will just try to touch on what I consider some of the most important points.

The most fundamental question, it seems to me, is whether our theology or our value system is to be anthropocentric, cosmo-centric, or theocentric.⁴⁸ Within the Western theological tradition all emphases have appeared. The anthropocentric line, I think, is full of ecological problems, not to say horrors. The anthropocentric Protestant line from Kant to Barth (exclusive the-anthropocentrism), in particular, is the story of an increasing submission to the claims and inroads of mechanistic science, technology, and industry, with a virtually unquestioned acceptance of the ecological stupidities and insanities of the modern period. The cosmo-centric line, expressed in

heterodox theological figures such as Henry David Thoreau and John Muir, represents finally (I argue in *Brother Earth*) a flight from social realities, particularly urban existence, a milieu which, whether we like it or not, has become the hallmark of twentieth century life. I am not saying that we cannot be profoundly instructed at various points by figures such as Barth or Thoreau. I am concerned, rather, with identifying the most adequate and most useful fundamental theological intuition. And both anthropocentrism and cosmocentrism seem to me to have too many intrinsic problems to make them viable as reflective frameworks.

I would therefore like to recommend a renewal of interest in the theocentric framework of the reformers. I am aware that, in our pluralistic planetary society, such a theological project, even if it bears good fruits, can at best be but one theological-ethical option among many.⁴⁹ But I commend it: precisely because it does seem to be one viable option. In my judgment, if the perspective of the reformers is sensitively and imaginatively developed, we will be able to find in it theological sanction for both social justice (thus doing justice to the anthropocentric tradition) and ecological realism (so doing justice to the cosmo-centric tradition).

To avoid setting the human creature over against nature on the one hand (the tendency of anthropocentrism), and to avoid submerging the human creature and humanity's cries for justice on the other hand (the tendency of cosmocentrism), I am suggesting that we see both humanity and nature as being grounded, unified, and authenticated in the Transcendent, in God. This is the theocentric framework. As I depict this framework with biblical imagery, then, Transcendence becomes the ontic validator not only of social justice (cf., the prophet Amos), but also of what I refer to as the integrity of nature (cf., Psalm 104). That is to say, symbolically speaking, in the eyes of God nature has its own value, its own rights for life and fulfilment. These rights, in my view, are of a second order compared with human rights; but they are no less real for that reason.

The Transcendence I am speaking about is no alien, static Beyondness. Paradoxically, it is a concrete, dynamic immanent force. It is known in, with, and under the experienced world in which we live. The finite is not only capable of the infinite (*finitum capax infiniti*), it is permeated majestically by the infinite. Indeed, we know no other Transcendence than that which is in, with, and under the world in which we live. As vital immanent force, moreover, the Transcendent is also the power of the future, that which elicits a "new heavens and a new earth in which righteousness dwells."

Under the pervasive and variously powerful influences of the Transcendent, all things are being led to a final fulfilment, not only the human species. This immanent, future-oriented Transcendence is

thus egalitarian. The hierarchical tradition of the Great Chain of Being is hereby rejected: God is not more immanent, let us say, in a human being than he is in a waterfall. God brings an oak tree to its particular final fulfilment, as well as a human being. In the end, mystically, all things--not just humanity--will be vindicated and transformed. The Transcendent is equally present everywhere: in, with, and under all things, granting them being and becoming, shaping and influencing their several histories, according to their infinitely variegated evolutionary natures.

Within this theocentric framework, depicted (as I have depicted it) with biblical imagery, the proper relationship of the human creature to nature is threefold: as overlord, as caretaker, and as wondering onlooker. Each of these ethical relationships to nature, when the relationship is right, represents an imitation of God: following in the ways of God, who powerfully establishes, wisely shapes, and joyfully validates all things in his created universe. The human creature, in rightly relating himself or herself to nature as overlord, caretaker, and wondering onlooker, thereby images-forth the glory of God. I emphasize that each of these three ethical modes is essential. None should be omitted or neglected.

The first--overlord--preserves and enhances the biblical and traditional Western emphasis on social justice: human rights take precedence over nature's rights. Here we encounter the much criticized, but indispensable idea of dominion. And here I emphatically include the whole field of modern technology.⁵⁰ Please note, however, that the dominion motif is carefully delimited by the parameters of social justice and ecological realism. Thus dominion, rightly interpreted today, does not mean limitless economic growth for the affluent few. On the contrary, it means the curtailment of unlimited growth, and the redistribution of wealth to all peoples--"consuming less and enjoying it more." Dominion has theological meaning today only in the context of global interdependence, with all our fellow creatures.

The second ethical aspect of the human creature's relationship to nature, according to my perspective, is the caretaking role. In this regard I like Rene Dubos' expression, "creative stewardship of the earth."⁵¹ This motif preserves and enhances the biblical and traditional notion of the wholeness and unity of created existence and the responsibility of the human creature to tend to the needs of the world of nature, as its finite gardener, in cooperation with its infinite gardener. This notion, that the human creature is nature's caretaker, is predicated on the assumption that nature has its own integrity, its own rights to life and fulfilment; again, with due recognition of the parameters of social justice within the city of humanity.

The third ethical aspect of the human creature's relationship to nature, according to my perspective, is the role as wondering onlooker. This motif represents a radical break with the (modern) Protestant ethic. We are here turning abruptly toward the pre-modern period, toward the thought of the reformers, the intuitions of St. Francis, and the dreams of biblical poets. In this respect, nature is the garment of God, glowing with majesty and mystery, full of miracles everywhere. In this context, one perceives oneself interdependently, as a member of a cosmic whole, the wondrous household of God (*oikos Theou*). I believe that this holistic relationship to nature is best referred to as an I-Ens relationship, to distinguish it from the manipulative (more or less) I-It relationship characteristic of the overlord and caretaking roles; and to distinguish it from the personal I-Thou relationship, characteristic, by definition of relationships between people.⁵²

This is but a hasty sketch of some of the points I think must be explicated substantively if we are to recover the pronounced and pervasive ecological dimension of pre-modern Western theology. Elsewhere, in an essay entitled "Catastrophe and Ecstasy," I have attempted to develop these points and others in relation to the whole problem of a theologically, ethically, and ecologically viable contemporary lifestyle.⁵³ But I think I have said enough here to indicate the scope of possibilities, theological and practical, available to us in the rich storehouse of the classical Western tradition.

In retrospect, I again want to underline my conviction that today we must press on in our investigation of all the religious and ethical systems that seem to hold promise in our quest for insights which might help us respond creatively, in a pluralistic world, to the contemporary ecological crisis. But in this universal search--this is my overriding concern--we will be doing ourselves and our world a profound disservice if we hastily assume, with the conventional ecological wisdom, that our own particular theological tradition is ecologically bankrupt.

It could even happen to us, finally, as T.S. Eliot says it will:

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

1. Ian L. McHarg, "The Place of Nature in the City of Man," Western Man and Environmental Ethics: Attitudes Toward Nature and Technology, ed. Ian G. Barbour (Reading, Mass., Addison-Wesley, 1973), p. 175.
2. Lynn White, Jr., "The Historical Roots of Our Ecologic Crisis," Science, 155 (1967), p. 1203-1207.
3. Ibid., p. 30, 27.
4. McHarg, op. cit., p. 175. McHarg mentions Duns Scotus, Joannes Scotus Erigena, Francis of Assisi, Wordsworth, Goethe, Thoreau, G. M. Hopkins, and "the nineteenth and twentieth century naturalists." For a similar but much more extensive critique and rejection of the classical Western theological tradition, see the popular work by Alan Watts, Nature, Man and Woman (New York, Vintage Books, 1958), Chapter I.
5. In examining the Reformation tradition, we should be cognizant that many of the foremost biblical scholars in the modern period were and are Protestants. In this regard, I think it can be documented that modern biblical exegesis generally shows the tell-tale marks of the modern Protestant attitude toward nature, and has not yet begun to break through to an adequate interpretation of the biblical approach to nature. For one preliminary attempt to redress the balance, see my study Brother Earth: Nature, God, and Ecology in a Time of Crisis (New York, Thomas Nelson, 1970), Chapter IV.
6. For Luther, justification "is a master and prince, the lord, the ruler, and judge over all kinds of doctrines." Werke, Weimar Ausgabe (hereafter WA), 39(1):205.
7. WA, 40(2):327.
8. Edward A. Dowey, The Knowledge of God in Calvin's Theology (New York, Columbia University Press, 1952).
9. Calvin, Institutes, Beveridge tr., 1.1.1.
10. E.g., WA, 40(1):194
11. WA, 10:143, on Heb. 1:3.
12. Luther's Works, XXXVI: "The Sacrament of the Body and Blood of Christ, Against The Fanatics," ed. Helmut Lehmann, (Philadelphia, Muhlenberg Press, 1959), p. 338.

13. E.g., Inst., 1.5.5.
14. Ibid.
15. Luther's Works, I: "Lectures on Genesis, 1-5," ed. Jaroslav Pelikan (Saint Louis, Concordia Publishing House, 1955), p. 167; cf. Calvin, Inst. 1.5.2.
16. Ibid., 42.
17. Lynn White's concept of a "historically dominant Judeo-Christian anthropocentrism" (op. cit., 61) thus needs considerable refinement; White totally overlooks the distinction that can be made between the inclusive and the exclusive motifs.
18. Edwin A. Burt, The Metaphysical Foundations of Modern Physical Science, revised ed. (London, Kegan, Paul, Trubner, 1932), p. 236f.
19. See S. Korner, Kant (Harmondsworth, England, Penguin Books, 1955), p. 55.
20. Ibid.
21. Cf. Kant, Critique of Pure Reason, A 216, B 263.
22. Cf. Kant, Critique of Teleological Judgment, tr. J. C. Meredith (Oxford, Clarendon Press, 1928), 394.
23. Kant, Critique of Pure Reason, A 698, B 726.
24. Ibid., A 799, B 827.
25. Ibid., B 446n.; emphasis added.
26. Ibid., A 550, B 578.
27. Kant, Religion Within the Limits of Reason Alone, tr. T. M. Green, H. H. Hudson (New York, Harper and Row, 1960), book III.
28. See Santmire, op. cit., p. 192.
29. Lewis Mumford, Technics and Civilization (New York, Harcourt, Brace, 1934), p. 25.
30. Karl Lowith, "Nature, History, and Existentialism," Social Research, 9 (March 1952), p. 83.

31. See note no. 37 below.
32. Adolph von Harnack, What is Christianity?, tr. T. B. Saunders (New York, Harper and Brothers, 1957), p. 63.
33. Cf. Lowith, op. cit.
34. Emil Brunner, The Christian Doctrine of the Church, Faith, and the Consummation, tr. D. Cairns (London, Lutterworth Press, 1949), p. 224.
35. Brunner, Revelation and Reason, tr. O. Wyon (Philadelphia, Westminster Press, 1946), 33n.
36. See my Harvard doctoral dissertation regarding Barth: Creation and Nature: A Study of the Doctrine of Nature with Special Attention to Karl Barth's Doctrine of Creation, June, 1966.
37. I hope to document this claim in a forthcoming article.
38. Tillich's most important essay in this connection is "Nature and Sacrament," in The Protestant Era (Chicago, University of Chicago Press, 1948). Perhaps the single most important Whiteheadian theologian is Charles Hartshorne; see his book The Divine Relativity (New Haven, Yale University Press, 1948).
39. In this respect, ironically, the Catholic and Eastern Orthodox traditions seem to be in an advantageous position today, precisely because they have not struggled so long, so passionately, and so openly with the cultural forces of modernity. Ecologically speaking, the various theologies of Catholicism and Eastern Orthodoxy do not seem to show the deep scars of a centuries-long encounter with modern culture.
40. Cf. Lewis W. Moncrief, "The Cultural Basis of our Environmental Crisis," in Western Man and Environmental Ethics, an article which reviews Lynn White's thesis, and finds that it is an oversimplification of the historical data.
41. For an eccentric but highly suggestive analysis of the ecological crisis, against the backdrop of modern capitalism, see Barry Weisberg, Beyond Repair: The Ecology of Capitalism (Boston, Beacon Press, 1971). The expression I have used here regarding our root ecological problem--"modern industrial culture"--is not intended to suggest that modern socio-cultural institutions alone are the basis of our ecological malaise (that is a liberal fallacy). Theologically speaking, as Reinhold Niebuhr emphasized, the root problem of human life--this is dramatically apparent regarding the ecological crisis in affluent America--is

not faulty ideas or faulty institutions as such, but excessive self-interest. As Niebuhr also stressed, however, excessive self-interest is multiplied in its collective institutional forms. For this reason I have identified the root ecological problem we are confronted with today as modern industrial culture as a whole, rather than simply pointing to the pride and avarice of the human heart. See the still very much relevant early essay by Niebuhr, "Moral Man and Immoral Society" (New York, Scribner's, 1960).

42. For a review of the biblical understanding of dominion, see Santmire, *op. cit.*, 86, p. 146-149. Concerning the modern idea of dominion, see the too-little known study by William Leiss, The Dominion of Nature (New York, George Braziller, 1972).
43. Rene Dubos, A God Within (New York, Charles Scribner's, 1972), p. 158-161.
44. *Ibid.*, p. 161.
45. This is the danger of books like Theodore Roszak's collection, Sources: An Anthology of Contemporary Materials (New York, Harper and Row, 1972). Materials from a score of traditions and cultures are simply gathered seriatim, with no substantive principles of selection and application. To be commended, in contrast, is the carefully developed methodology of inter-religious dialogue developed by Paul Tillich; see, among others, his work Christianity and the Encounter of the World Religions (New York, Columbia University Press, 1963). According to Tillich, we must not shrink from the challenge of the encounter with the religious of the world. But, given the historical character of our existence, if we wish to effect substantive changes in our religion (and in our society), we should not, as a rule, seek to borrow wholesale from other traditions. We cannot readily jump out of our historical skins. So, Tillich recommends that we should study and encounter other religions in a way that allows us, if possible, to identify (perhaps forgotten) parallels to their insights in our own traditions.
46. See Norman J. Faramelli, "Ecological Responsibility and Economic Justice," in Western Man and Environmental Ethics. Richard Neuhaus' book, In Defense of People: Ecology and the Seduction of Radicalism (New York, Macmillan, 1971) is also useful reading at this point, although Neuhaus believes--a serious blindspot in his perspective--that, in fact, the "ecological crisis" is not basically a crisis at all! (Ironically, this brings his radical point of view into striking phase with many of the apologists for the free enterprise capitalist system.)

47. *Op. cit.* As I have indicated Brother Earth is self-consciously rooted, very particularly (although, hopefully, not narrowly), in the Reformation tradition. For a more ecumenical, more catholic approach to ecological theology, see the seminal book by Joseph Sittler, Essays on Nature and Grace (Philadelphia, Fortress Press, 1972). Rene Dubos' work on the Benedictines should be noted, *op. cit.*, Chapter VIII, along with Allan D. Galloway's historically oriented monograph, The Cosmic Christ (London, Nisbet, 1951). M. R. Abrams has performed an important service for ecological theology in his recent monumental study Natural Supernaturalism: Tradition and Revolution in Romantic Literature (New York, W. W. Norton, 1971); which shows, among many other things, the organic historical relationship between the great romantic thinkers and poets, on the one hand, and the classical theological tradition of the West, on the other hand. Other studies identifying and explicating the ecological dimensions of Western theology will, hopefully, be forthcoming before too long. Classical theologians such as Irenaeus, Athanasius, and Thomas Aquinas have--unfortunately--yet to be studied in depth from the perspective of ecological theology. The same is true, surprisingly, of Pierre Teilhard de Chardin; although it is frequently taken for granted that he is the ecological theologian par excellence of our century (for some reservations about Teilhard's significance for ecological theology, see Santmire, *op. cit.*, p. 108, 214).
48. One might mention christocentrism here as a fourth possibility. But in my judgment christocentrism gravitates either toward the theocentric (Trinitarian) pole, as in the case of Sittler's work, *op. cit.*; or it gravitates toward the anthropocentric pole, as in the case of Barth's theology (see my critique of Barth in the aforementioned dissertation Creation and Nature, and of contemporary christocentrism, more generally, in my short article "The Integrity of Nature," in Christians and the Good Earth, ed. Alfred Stefferud (New York, Friendship Press, 1969).
49. To begin with, in a secular era the very attempt to do theology (and theological ethics) is suspect, not without reason. For a response to this situation, see the work by Langdon Gilkey, Naming the Whirlwind: The Renewal of God Language (Indianapolis, Bobbs-Merrill, 1969); and Transcendence, ed. Herbert W. Richardson and Donald Cutler (Boston, Beacon Press, 1969). Also, the claims of "other religions" must seriously be taken into account; for one such attempt, see the previously mentioned essay by Tillich, "Christianity and the Encounter of the World Religions." Furthermore, theology today must be developed and communicated in a way that is attuned to the "post-modern situation" of our own culture; in this regard, see my exploratory reflections, "The Birthing of Post-Modern Religion," in

Critical Issues in Modern Religion, ed. Roger A. Johnson (Englewood Cliffs, N.J., Prentice Hall, 1973), Epilogue.

50. For a sensitive, theologically informed, and politically realistic study of modern technology, see Victor Ferkiss, Technological Man: Myth and Reality (New York, George Braziller, 1969).
51. Dubos, op. cit., p. 174.
52. See my article, "I-Thou, I-It, and I-Ens," Journal of Religion, 47 (July 1968), p. 260-273.
53. Santmire, "Catastrophe and Ecstasy," in Ecological Renewal (Philadelphia, Fortress Press, 1972), written with Paul Lutz.

Discussion

QUESTION: So what you're really talking about is proclaiming the Gospel.

SANTMIRE: Well, I hope I'm doing it with some rational sophistication. There are two kinds of Christians: the simple Christian and the Christian who knows he's simple. And insofar as I have illogical premises, I am assuming the centrality of social justice, assuming the necessity of love and faith and so on. And then saying: Yeh! As a matter of fact there are certain destructive aspects to other options. I don't want to also forget to say there are destructive aspects in practice in my own option. But I am presupposing some kind of a living tradition out of which I work, as where I am.

QUESTION: Would you say your God is essentially Hebraic or Hellenic?

SANTMIRE: Without going into what I think, let me talk about that distinction between Hebraic and classical. I think sometimes oversimplifications tend to be drawn. Greece is the place of nature and Israel is the place of history. One gets into a dialectic where the two finally come together and clasp Christianity where nature is the stage for history. I think nature and history are both very much involved together as sister and brother in the Hebraic perspective. And insofar as that's true, that is the literature which turns me on most.

QUESTION: Hebraic to me means someone who feels God. This is my experience with what Jewish thought is.

SANTMIRE: The question is about Hebraism meaning certain intuition or feeling of God. And I think insofar as my perspective rejects speculative approach and depends more on biblical tradition and biblical documents and so on, it's like that.

QUESTION: I assume throughout your discussion you have accepted the real world as the material world and the unreal world as the spiritual world.

SANTMIRE: Is that a question?

QUESTION: A sociological system should survive. When you talk about social justice and so on, what is social justice? How are we to define this? Are you talking about it in terms of material world, spiritual world, or what; how do you relate these things with it?

SANTMIRE: The question is: what is the real world? This is related to the question of: what is the nature of social justice? That's a very complex question which I sort of work around. Obviously there are certain very real limitations in the crass, materialistic approach to social justice. Man does not live by bread alone. There has to be something more than simple material distributive justice. There has to be some kind of qualitative aspect. Maybe there has to be wildness in the world.

QUESTION: Does there have to be a dichotomy?

SANTMIRE: Between?

QUESTION: The real and the unreal, or the spiritual and the material?

SANTMIRE: That's mostly post-Kantian which I don't like too much. I would rather try to work on these as nuances or aspects of a unified reality.

QUESTION: In a historical analysis you traced the picture from Reformation through Kantian and then through the liberal stream of process thought. Now, in this country it seems we have another stream of cross-religion. It seems to me that the ordinary folk level is much more decisive and influential than much of this.

SANTMIRE: The question is about American folk traditions, particularly its natural piety--the Bible camp experience and that kind of thing. What I didn't have time to get in here is that I see that as a very real phenomenon, but I see it as something less along with the popularized version of Thoreau. That is to say, transcendentalism as it gets into the Ladies Home Journal tends to parallel the denominational magazines. They tend to be saying the same things. It seems to me that the critique of popular Thoreauism is also applicable to American folk religion. I don't encourage the cult of the simple rustic life. I think it has definite opiate tendencies in a classical Marxist sense, that is, get away from the city with its problems, fly to the lake, and leave all that dirt behind. What you're asking though is do I think there are positive resources in this tradition of American popular piety? I don't know American religious history that well to see a positive side if there is one. I see a lot of negative aspects,

QUESTION: This isn't exactly the same question, but I would think that the Jehovah's Witnesses, for example, if you read their literature, are more ecologically sound than anyone. I'm a Presbyterian, but I read the Jehovah Witness literature that comes to my door. It's really amazing for an environmentalist to read the Jehovah Witness literature to see how ecologically sound it is. And I'm not all in sympathy with them.

SANTMIRE: I had a similar thought; perhaps in the resources of a Black church with the feeling approach and the integration of body as well as head, there are positive resources, indigenous American resources.

QUESTION: I talk to Black churches all the time. One finds a definite feel for this environmental ethic among our Black brothers. It's very deep rooted, and they can understand, for example, the soil--very strong force.

SANTMIRE: I think that would be a worthy subject for investigation.

QUESTION: I was trying to put this question in another way, but I'm not sure what the last question was trying to say. Maybe he was questioning how influential the Protestant tradition which you were attempting to revitalize really is in the U.S. at the present time?

SANTMIRE: The question is whether the Protestant perspective could be that influential because of its waning influence in the contemporary secular world. That was what you were saying? Well, I couldn't more agree with the premises of your question. I just look at myself as one little Protestant boy over in the corner trying to do his thing and to see what can be done with the Reformation tradition. I have no illusions that this is going to turn the country around. But I think it is important when we all get in our corner that we at least keep open to the possibility of how this thought is developed. These are the social realities, so we make a social deliberation for our community and not a social prescription. I think there are all sorts of problems of relevance in talking about God at all in the contemporary milieu. That's a whole other set of questions. But insofar as one can do that, I want to do the best possible job that can be done within the Protestant tradition.

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Eastern-Mystical Perspectives on Environment

by Rajagopal Ryali

The topic of my talk is "Eastern-Mystical Perspectives on Environment," and I plan to limit my discussion to the perspectives as revealed in Hinduism.

I will begin, cautioning myself on the limitations involved. On this note I agree with Dr. Donald Swearer, who spoke on a similar occasion two years ago on "Ecological Perspectives from Asian Religions," that "it is difficult to claim that religion X has given a body of material relevant to ecological problems or that religion Y, by its very nature, offers a more helpful ecological perspective than religion X." I

We are also likely to run into problems if we venture to say that Hinduism and Buddhism have given the people of India certain everlasting views of nature that make them more sensitive to environmental conditions--for, if we look at the modernizing trends in urban centers of India it becomes obvious that traditional Hindu values have been bypassed considerably by social, economic, and technological developments. This again is an enigmatic situation. Back at the beginning of the nineteenth century when India was learning about the West, there were Europeans like Macaulay and Indians like Rammohan Roy who expected the traditional Hindu order to disappear before a Western order. It did not disappear, although it changed a good deal. Hinduism has been changing with time, proving its adaptability, letting down new air roots from sound old branches. Therefore it seems that there is a need to take into account a host of historical, cultural, and sociological aspects of Hinduism if we are to make sensible claims of its environmental concerns.

One of the challenging perceptions of Hindu religion, I believe, is to analyze tenets which outline its ethical and mental concerns for environment that help the followers of that faith to cope with varying environmental factors. In other words, how an individual as a unit plays a symbolic and a functional role within the context of a wider animate and inanimate world, seems to be the type of question that should interest us presently. The theme of Hinduism viewed on these lines

is one of organic solidarity, in the Durkheimian sense. This organic solidarity is expressly of a symbiotic nature, but not necessarily of a competitive type. This view of Hinduism is not entirely new and fits in well with an ancient theme of India: "unity in diversity," i.e., the factors "man" and "universe" constituting the "micro" and "macro" structures of the cosmic universe. In a metaphysical sense they correlate with atman and brahman, atman being the microcosm and brahman the macrocosm. With these introductory remarks I would like to examine further this organic solidarity between man and nature, universe expressed in Hinduism and as revealed to a practicing Hindu.

In their traditional form the chief distinguishing features of Hinduism are four:

1. the doctrine of transmigration of soul;
2. the complex polytheism subsumed in a fundamental monotheism;
3. a deep rooted tendency to symbolic mysticism; and,
4. the four stages of human life and the four strata of social life that seem to run as undercurrents to the Hindu way of living.

An examination of these four salient features in some detail is essential to understand man's relationship with nature, and I will follow the examination in the order that I have already outlined.

1. The doctrine of transmigration of soul is easily misunderstood, especially by a non-Hindu, unless the doctrine is viewed in consonance with its corollary that the living essence of all beings, both plants and animals, is the same. The ten avatars (incarnations) of Vishnu (one among the Hindu Trinity) are merely symbolic. These incarnations are believed to have been in the form of matsya (the fish), kurma (the tortoise), varaha (the boar), narasimha (the lion), and six others in human form. Of these six human forms the last one, i.e., the kalki incarnation is yet to appear. In the ten incarnations Vishnu the God is believed to have taken to himself the forms of flesh in order to save the world each time from imminent danger of a total destruction or annihilation. The point that should interest us in the myth of the incarnations of Vishnu is an implicit Darwinian principle of organic evolution and organic unity of all living beings. The belief of a possible rebirth of a sinful man as a worm or as a beast, however simple minded it may appear, bears ample testimony to an organic unity between all living beings.

2. The second characteristic of Hinduism is its complex polytheism subsumed in a fundamental monotheism by the doctrine that all lesser divinities are varying subsidiary aspects of the one God. The Hindu Trinity are themselves considered as aspects of the Almighty brahman and have specific roles of their own: Brahma, the creator; Vishnu,

the preserver; and Siva, the destroyer of the world. The lesser gods are not considered as rivals but are assumed to complement the roles of the Trinity. Thus in Bhagavat Gita (the song celestial), Krishna, an incarnation of Vishnu, says:

If any worshipper do reverence with faith to any god whatever, I make his faith firm, and in that faith he reverences his god, and gains his desires, for it is I who bestow them. 2

The lesser gods usually take the human form but are occasionally in other forms too, such as the monkey (hanuman), the snake (naga), the cow (surabhi), and trees such as the pipal (asvattha), the banyan (vata), the asoka (Saraca Indica), the tulasi (a type of basil), and two types of grasses, kusa and darbha. In essence the lesser gods are symbolic personifications of the five elements in space, namely the earth, the water, the light, the air, and the sky. Each one of these essential elements is believed to fulfill the needs of one of the five vital senses of all living beings: the skin, the eye, the ear, the tongue, and the nose.

Thus the Hindu worship was not confined to the propitiation of gods and demigods alone, the entire nature was in some sense divine, being the essential component of the supreme brahman. Through polytheism the Hindu worshipper acknowledged the power of Nature and the need for human symbiosis with nature.

3. The third distinguishing feature of Hinduism is its deep rooted tendency to symbolic mysticism and monistic philosophy. The included entity and the essence possessed by all living beings is atman (self). The including entity and the supreme essence pervading the entire universe is brahman that fills all space and time. This constitutes the ground structure underlying all forms and phenomena from which the entire world including the gods emerge. This entity is not describable through forms of human classifications such as the tenses, the genders, and the numbers. The Upanishads, which are a sort of appendices to the Vedas, not only impart the recognition of the existence of brahman but maintain a continuous consciousness of it. Brahman resides in atman and indeed brahman is atman. Once a living being realizes this fact fully he/she is totally freed from transmigration or rebirth. His/her atman then transcends the worldly attributes of joy and sorrow, of life and death. The evolution to this merger or identification between brahman and atman is too complex to be described here, but I believe it would be sufficient to reaffirm the idea of an ultimate lack of distinction between man and universe. 3 This organic unity is symbolized in Indian art as mandala (the wheel), the lotus; om, the sound; and a variety of other forms. The outer rim of the wheel and its inner hub and the spokes that unite both denote the oneness of atman-brahman.

It is also assumed in the Upanishads that ordinary beings live in a relative world (kupastha manduka) of distinctions consciously separated from surrounding beings and objects. In order to perceive

things as they really are, one has to seek identity with his/her transcendental organic unity with the brahman. The concept of organic unity is also accepted in early Buddhism and the culmination of this thesis is outlined in the Tantric traditions of both Hinduism and Buddhism. I wish to quote an excerpt from Donald Swearer on this theme.

The body becomes the image of the cosmos and the cosmos becomes the image of the human body. This vision is symbolized by the mandala. The mandala is a cosmogram designed basically as a cosmic circle or a square divided into four sections. Each section has its distinctive direction, color, nature, symbol, deity, and is identified with particular parts of the body. It epitomizes the Indian view of man in organic relationship with his world--a "valorization." 4

This inference is certainly ecological in that what affects one's body also affects the universe and vice versa.

4. The prescription of a system of rites de passage for every Hindu individual, consisting of four asramas (stages of human life) and a socially stratified system of four varnas (castes) constitute the fourth and final salient feature of Hinduism. The four stages in the life of each individual (evidently a man, since woman in Hindu tradition had been relegated to the role of a dependent all through her life) are: 1) brahmachari (a celibate student), during which stage one is rigorously exposed to Hindu teachings in human values and beliefs, relevant within the context of the rest of the world. These are to be learned under the supervision of an erudite master. 2) gruhastha (a householder), a stage wherein the primary duty is to produce sons thus fulfilling his family duties. He is constantly made aware of the socio- and bio-environment of which he is an integral part. 3) vanaprastha (retirement) is sought for after one sees his own grandchildren. The vanaprasthin retires ideally to a hut in a forest discarding his familial ties, but still part of the rest of the environment. One is expected to devote this life to the things of the spirit. Finally, 4) sanyasi (a religious beggar), the stage during which the old man prepares himself to give up all his earthly ties waiting to partake of his role in the cycle of transmigration, or to seek his best for identification of his atman with brahman.

Throughout these four stages an individual is expected to be constantly aware of his human obligations or purusharthas. These human obligations are much elaborated in the Bhagavat Gita and in the Tamil work, Kural. For the layman, the norm of personal conduct was contained in the traditional formulation of three aims of man directed toward a goal, the fourth purushartha. The three aims are: dharma (righteous or religious merit), artha (profit and material advantage), and kama (pleasure). All the three are regarded as worthy of human pursuit. However, the claims of the first (dharma) overrode those of

the second, and the claims of the second (artha) in turn overrode those of the third (kama). The three aims are again subservient to the fourth long term goal of salvation, namely moksha. Moksha could be pursued directly by ascetics only. It is therefore a gross over simplification to say that Hinduism is basically other-worldly motivated. At least the example of the purusharthas negate such a misconception.

The possible hiatus that could exist between theory and practice has not been left out in Hinduism. One is expected to maintain the identity and integrity of trikaranasuddhi (mano vak karma: thought, word, and deed). Any lapse on this principle would deprive an individual from fulfilling dharma, or the primary human obligation to himself and to others.

The social environment as outlined in Hinduism for nearly three thousand years upheld the stratified social system as a divinely ordained feature of the cosmos giving full sanction to four varnas (castes) and innumerable jatis (subcastes) within them. The doctrine of the four castes goes back to a hymn in the Rig Veda:

When they (the gods) divided the Man
into how many parts did they divide him?
What was his mouth, what were his arms,
what were his thighs and his feet called?
The brahmin was his mouth,
of his arms was made the warrior,
His thighs became the vaisya,
of his feet the sudra was born. 5

The four fold stratum was considered an essential part of the social structure, and it is believed that it must be preserved in order that as many people as possible may function organically to seek unity with brahman.

The purushasuktha hymn mentioned a while ago maintained castes as having come out of different limbs of the body of the symbolic primeval man, thus showing the organic relationship between castes. The principle of social integration and coordination must be weighed with the builders of the caste system. Due to historical circumstances, castes proliferated into numerous subdivisions. A cold rigidity made them freeze, as it were, thus preventing growth and progress with time. However, the old lawgivers of India had repeatedly maintained that social institutions were not ends in themselves but only means to social good, and might be reconstituted or even discarded to suit the changing conditions of each age. The four varnas: brahmins (priest-teachers), kshatriyas (warrior kings), vaishyas (trader craftsmen) and shudras (laborers), had been professional groups based on the division of labor. They were meant to be complementary to each other, each one fulfilling specific social needs: "It is the law of spiritual econom-

ics," said Mahatma Gandhi about castes, "it has nothing to do with superiority and inferiority." 6

The environmental concern of Hinduism and its organic unity with nature is well explained through an eternal relationship that is believed to exist between prakruti (nature) and purusha (man). The Hindu scriptures identify God or brahman with a universe composed of both animate and inanimate forms. The Hindus believe in the identity of the Supreme Being with Nature, see in Him everything and everything in Him and worship Him as abiding in all created things. He is both immanent and transcendent. Krishna in Bhagavat Gita states, "I stand pervading this whole universe with a single fragment of Myself." 7

Prakruti, or the Primal matter, is the ultimate cosmic energy that exists externally and is made up of three gunas: sattva rajas tamas, i.e., the qualities of causing virtue, passions, and morbidity, held together in a state of equilibrium and coexisting eternally with the purusha, or the Primeval man. Purusha is the conscious principle of creation or the plurality of self in the universe. Creation occurs through the union of prakruti and purusha, the union of which is brought about by maya (illusive cosmic energy).

I wish to conclude by making a reference to "The Closing Circle," the work of Barry Commoner, who says, what saved primitive life from extinction was the invention and evolution of new life forms that recycle the waste of primitive organisms into fresh organic matter. The life cycle survives by closing this circle of life and matter. When this circle is broken, as has happened in recent human activity, environmental crisis of survival is imminent. We need to learn the methods of restoring to nature the wealth that we borrow from it. It is possible for us to re-establish the circle of survival with support from religious traditions, one of which is Hinduism.

Footnotes

1. P. 1. in "Ecological Perspectives from Asian Religions," Manuscript, (no date) by Donald K. Swearer.
2. Bhagavat Gita, VII 21-22.
3. Rig Veda, X 90.
4. P. 6 in Swearer's Manuscript.
5. Rig Veda, X90.
6. Mahatma Gandhi in Young India, 22 September 1927.
7. Bhagavat Gita, X 42.

Discussion

QUESTION: Will you say something about how this relates to the attitude towards animals? I'm thinking of cows, but it may include other animals as well.

RYALI: The soul, the atman, that is supposed to be present in human beings is also present in animals. One is not expected to kill them. At best, a Hindu individual is supposed to help life in whatever form it be, whether it is animal or human or sometimes even plant. Of course, if the animal happens to be one of the lesser gods, and if that animal finds a place in the scriptures in some locality or other, that animal might be considered sacred. This has to be taken as a symbolic sentiment of Hinduism. A kind of reverence for life which is present in animals, of course, is shared by human beings and plants too, but in general, mostly animals. The attitude towards some animals which are more prevalent in a certain area represent a kind of totemism. Some animals which are prevalent in certain areas get religious relevance in that area. They are worshiped as local deities.

QUESTION: I have a conception that the reason for worship and reverence for some of the animals is that the theology of Hinduism comes out of the realization of the necessity to maintain the balance of animal life and other life.

RYALI: The thing is that atman, the core of individual Hindus, is shared both by man and by animal. It is also maintained that there is a symbolic relationship between animals and man. Hindus believe that there is this symbolic relationship and for the common man this relationship could be well explained if that animal becomes a target of worship. So when an animal becomes a target of worship that means it has a significant religious role to play. An individual has to make reverence to that animal. So the thing of reverence is a kind of symbolism of symbiotic nature. When we worship, it only means that we have something to take from it and something to give to it. In other words the symbiotic nature is clear when we say that the atman is something that we all share with animals and plants.

QUESTION: How much do you think the current Hindu religion is based upon the original belief that killing animals would eventually punish us? In later days this philosophy was revised by the brahman, I suppose from the Vedas.

RYALI: In fact, historically, Hinduism in its present form came into existence sometime around the birth of Christ, although the Vedic

religion was in India much before that. The synthesis between Vedic religion, Buddhism, and Janism emerged as Hinduism. Now the "sacrificial" Vedic religion, which is the original Aryan religion, has changed considerably. For example, the Vedic religion placed a lot of emphasis on the theme of sacrifice. Now with the coming of Buddhism, less emphasis was placed on sacrifice because Buddhism takes issue with the theme of sacrifice. This later Hinduism therefore takes into account the objections raised by the Buddhist preachers so the original Vedic religion, which was essentially of sacrificial nature, has changed into Hinduism, discarding that element of sacrifice. So it does change considerably, discarding certain items and including other items. It has changed considerably.

QUESTION: Did your Buddhism come into existence in Afghanistan? Where did it arrive?

RYALI: Siddhartha, or Gautama Buddha, who is the prophet of Buddhism, was born in Kapilavasthu, India.

QUESTION: Yes, I know that, but I mean his movement.

RYALI: Buddha, himself, did not leave India. He stayed in India all the time. There are two stages in Buddhism; the Hinayana and the Mahayana, the lesser cycle and the higher cycle. During the higher cycle, the followers of Buddhism happened to be on good terms with the rulers of the country (India) and they went to places like Ceylon, Burma, and China. So in the higher cycle the followers of Buddhist religion traveled quite a bit, but Buddha himself never left India.

QUESTION: You mentioned at the start that you felt this feeling of organic unity was important, but didn't square with modern industrial development in urban India. Do you account for this as the same kind of secular, scientific thrust as we had in the West or do you have other reasons why you think this is not as strong now?

RYALI: I didn't mention that the belief in the organic unity is not present in modern India. What I said was that some of the components of traditional Hinduism might not be everlasting and might not be followed in the present day urban India. So the organic unity is still a part of our belief system and is believed by Hindus and the sympathizers of Hinduism whether it is in the urban or rural areas. Certain aspects of traditional Hindu beliefs cannot function in modern industrial cities. But the theme of organic unity is there. As long as he happens to be a follower of the Hindu religion, a Hindu has the theme of organic unity between man and the universe in his mind. That he doesn't throw out, but certain other subtle dimensions of this theme might not fit well within the context of industrial society.

QUESTION: Is the same kind of environmental trend going on now in India that we have here in the West?

RYALI: Very much so. In fact they are taking lessons from the West and Japan. They are realizing what is likely to befall India with its huge population if it is to be mechanized the way the West was. They are becoming concerned about it very much. Fortunately or unfortunately, certain members of various political parties are making use of the theme to their political advantage. But I would say that although they are becoming concerned, not much seems to be done. That's the big thing.

QUESTION: The question is whether you should fit the industrial revolution, or whether the industrial revolution should begin to fit your religious concept.

RYALI: Industrialization has to heed to the environmental concerns vis-a-vis religious concerns.

QUESTION: Our big mistake all along has been that we fit our religion to satisfy our needs and our needs to satisfy our desires.

RYALI: It's not that difficult to undo the problems of industrial complexity in India because they are only slowly sweeping in now. So before the industrial complex becomes a big monster, it is possible to put it into chains.

QUESTION: As a practicing Hindu, what does that entail for your life?

RYALI: As a Hindu, when a person travels across the ocean he is supposed to follow certain rituals. Crossing the ocean is considered a polluting factor for a religious Hindu. Crossing the ocean is inevitable, if you are going to do it for your own good and for the good of your family. You are permitted to do it on the condition that you are willing to undergo certain rituals. Of course, I had to undergo these rituals. There are also other things. Hindu religion may look like a really orthodox religion in the sense that certain Hindus do not eat beef, but there's also a loophole there. Given certain circumstances a Hindu can do things that may go against the general principles of Hinduism as long as he justifies the breakage. As a general principle, eating beef may be polluting for a Hindu in India, although it was not a pollution in the earlier times. Only in later times, around the beginning of the Christian era, the concept of killing a cow and eating beef became a polluting aspect. To the best of my ability, I try to follow the rules of Hinduism. But of course since I am not in the homeland India, and if it's essential, and if my breaking of the rules of Hinduism can be justified, then the exceptions are all right. Usually one is born as a Hindu, and there are only limited circumstances during which one becomes a Hindu after birth, i.e., conversion, but they are only limited. No one can be converted into Hinduism in a real sense as far as I know, although there are certain sections, certain political parties which do that. But in general, a Hindu is a Hindu by birth. It may be a different thing for my daughter. Unless I take her "home," and unless certain rituals are

performed for her, she may not be considered a "Hindu." This is a very difficult question to answer unless you make a specific reference to what you have in mind.

QUESTION: I was wondering how your behavior here in America is different from traditional American behavior because you are a Hindu.

RYALI: Well for about 28 years I was a Hindu in India and although I've been here for seven or eight years, it's not easy to become totally American. I don't think one in my position could get completely transformed into an American. I don't know if that's possible; or, for that matter, for an American going to India. I don't know if he could completely become an Indian in that sense, although he'd try to.

QUESTION: How does the Hindu handle something like the notion of birth control?

RYALI: Every living being is assumed to possess the atman. If you ask a religious teacher, he would say that birth control is against the Hindu principle. But certainly during the past ten years, quite a number of Hindus are using modern scientific methods of birth control. They give the answer that under these economic circumstances it is good. Of course, certain other teachers whom I've heard assert that an individual gains atman only after he is born into the world. Before that, it's a debatable point. They are not as orthodox, for instance, as the Roman Catholics might be. It's not that the Hindu teachers and the Hindus try to "cop-out," but they find that given the circumstances and the pressures of population, especially in India, as long as that proves to be a problem, Hinduism has an answer for that. There seems to be no real conflict. The Hindu religion doesn't make strict suggestions about family planning at all. There are quite a number of people who are using modern methods of family restrictions. They are able to handle it very easily without any religious remorse or problems.

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Ethics for Environment: Native American Insights

by J. W. E. Newbery

The word for the Amerindian world view is wholeness. The universe with all its parts and powers is one. It is a living body of many members so closely related in all pervading spirit that it is not surprising even when metamorphosis takes place, a man becomes a bird, for example, or a bear becomes a man. It is a wholeness so complete, so spiritual, and so commanding that every rite and ceremony of native life relates to its celebration or renewal.

Why is it then, that incoming European traders, colonists, and missionaries in particular, could, from the sixteenth century to this day, despise those insights and treat them as savagery? And why the sudden upsurge of interest today?

Frank Walters, friend of the Hopi, recently was asked why the sudden interest in native Americans. He replied, "Our suddenly awakened interest in Indians, after centuries of neglect, is strangely coincidental with our belated interest in ecology." Not so strangely! This conviction about wholeness in the universe is essential if environmental problems are to be tackled on a thorough basis and are truly to be solved. Walters properly says "a psychical ecology underlies a physical ecology."¹ Without it manipulation may be possible, but a true ecology is not.

So native world view and native people with it are being recognized at last. But why? Some of them suspect it is just another of the white man's ways to save his own skin. An Indian man who, when I spoke to him not long ago was Chief of his band, said about this, "I don't think the Indian is going to be concerned about pulling the white man's chestnuts out of the fire."²

White neglect of native worth is not the first case in the history of men who seeing did not see. It is dreadful that in their state of blindness so much damage and so much heartbreak has been caused. "One of the most notable vandalisms in all human history," said Frithjof Schuon.³ We can be grateful that in spite of that, Indian prophets like Black Elk, Plenty Coup, the White Roots of Peace, George

Cultesi, Scott Momaday, Dan George, and recently, Hyemeyohsts Storm, have been willing to speak to us of the insights of their people and share them with us.

The central symbol of this holistic world view was the circle, the centered circle, "the sacred hoop," as Black Elk called it. Everywhere the circle is in evidence: the lodge or tipi, the lay-out of the encampment, the council ring, the sweat lodge, the Sundance lodge, the movement of the ceremonies, dances, and rituals. "You have noticed," Black Elk said, "that everything an Indian does is in a circle and that is because the power of the world always works in circles and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation and so long as the hoop was unbroken the people flourished. . . . Everything the Power of the World does is in a circle. The sky is round and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes up and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing and always come back again to where they were. The life of man is a circle from childhood to childhood, and so is everything else where the Power moves. . . ."4 Of the circle, Lame Deer too, in his recently published autobiography says, "To us this is beautiful and fitting--symbol and reality at the same time, expressing the harmony of life and nature. Our circle is timeless, flowing; it is new life emerging from death--life winning out over death."<5

Among the plains Indians, the most reflective it seems of all the native people, an expression of this world view arose in the medicine shields. These shields were different from war shields and were not meant for physical protection. Their purpose was spiritual. Of the great Balancing Harmony of the universe they were both symbol and reality. They were both a testimony to that reality and a way of securing it. They appear as the sacred tribal shields, jealously guarded by some carefully selected keepers and brought together only at renewal time when they were placed within the Sundance lodge. They appear also as the Chief's shields, sometimes called the peace shields to distinguish them from war shields. And there were the personal shields which each family head was privileged to own and carry. All these shields were designed and made by the honored hereditary guild of shield makers.

In late 1972 an important book *Seven Arrows* was published about these shields by a modern shield maker, Hyemeyohsts Storm. The book is noteworthy for several reasons. Vine Deloria Jr. says it is the first book about the ancient ways of the plains people to be written entirely by an Indian. It is important too because it is intended to be a kind of bridge from the past into the present. The ancient ways are taken up in it and they are given a modern expression. We are reminded of

what Dan George said about Smallboy's reversal to tipi living in Alberta. "We cannot go back to those days," he said, "Those quivers are empty now. But their spirit was a good spirit and that is what must live on." So Storm's book looks backward and forward. With great power it reveals in its story the shattering impact of European confrontation in its blindness, arrogance, and misunderstanding, and the unbearable tensions it caused in native life. And with great beauty and persuasiveness Storm carries into the present the almost extinguished spark of native insight showing its promise of growing into a cleansing and renewing flame.

I want the main substance of my paper to be an examination of some of Storm's shields, using some projected slides of these, which I have the publisher's permission to do.

The shields were circular in form (pg. 99)*. That is a fundamental thing about them. In their circular form they represent the whole people, and the whole universe. They represent also, as we shall see, the whole person.

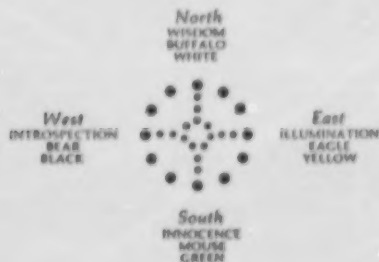
In the shields the circle is centered (pg. 98). A central point or a group of dots forming an inner centering circle is the means of doing this. If we wish to know what this centering means we have only to listen to the ritual of the sacred pipe. Lame Deer recounts, as has been done by others, the legend of the gift of the pipe by the White Buffalo woman.⁶ The people were made to sit in a circle. A fire was kindled at the center. The pipe was taken from the medicine bundle on her back and filled. Then she moved with it in a sunwise movement around the central fire after which it was kindled from the fire. "She then showed the people how to pray with the pipe," he continues, "lifting it up toward the sky, lowering it to the earth, pointing it in the four directions." The "center" symbol then means the powers of the sky above and the earth beneath and their source as represented in the central fire.

Third, it is an almost unexceptional characteristic of the shields that they are quartered (pg. 75). This is what the pipe holder does when standing in the center of the circle, he points the pipe in the four directions, the homes of the winds; those four powers which with the other two--the heaven and the earth, make up the six great powers (see also pg. 221 and pg. 329).

These three features then--the circular form, the centering, and the quartering, form "the universal wheel" or the "medicine" (that is the "power"), wheel which is the basic structure and witness of the shields.

*Page numbers refer to Seven Arrows, Hyemeyohsts Storm, Harper and Row, 1972.

For teaching purposes the universe wheel was sometimes laid out upon the ground with stones in the following way.



The teaching is that here is represented the full expression of that interrelated totality and wholeness in the universe which we have already emphasized. Within this totality, the varieties and species and qualities of life are found subrelated in the four divisions (the quartering). These divisions have their color types: yellow for the East, green for the South, black for the West, and white for the North.⁷ The colors are related to the day-night cycle; they also are related to the season cycle. Storm has a beautiful shield illustrating this (pg. 222), in which the seasons are depicted as "four sisters," the golden-haired maiden of the East, the green "gift" sister of the South, the black-haired Buffalo woman of the West, and the white-haired woman of the North.

The quartering also indicates the groupings of earth's animal creatures with four of them used as types (again reflective to the order given in the cardinal points): the Eagle, the Moose, the Bear, and the Buffalo. Also in the quartered circle are located and grouped the four basic psychological types as perceived by the native mind. These are illumination (the far-seeing, the mystical man or creature); innocence (the simple, trustful, practical type); introspection (the questioning, indecisive man or creature; the Hamlet of the human family); and wisdom (the intellectual, cold, aloof type).

I emphasize again the point of all this in the teaching of which the shields are an illustration, or to put it as Storm puts it, the truth of which they are the mirror. It is that in this universe every man, creature, quality of life has its "beginning gift," its given place. But this is no isolated, or static place. It is a beginning place. From it life can and should move in the freedom of the whole and in comprehension of the whole. This is what is implied by metamorphosis as it is reported in Indian stories and legends. In the case of the "two-leggeds," that is the human creature, he can make a conscious effort to discover his "beginning gift" and to move from that to experience the other gifts as well. In what is called "the vision quest" this is attempted: What is my given place in the scheme of things? Who am I? What is my spirit name? When this is discovered it will appear

on one's personal shield. But native people all over the continent, shield users or not, pursued the vision quest and for the same reasons.

In the first vision quest of childhood (though visions may be sought at any time of need or may come involuntarily at any time), the child at puberty is led to withdraw from the community and go into isolation where in fasting and prayer he awaits his vision, his name, his song, his medicine--awareness of his beginning gift.

Not many miles from my home where the rocks of the Cambrian shield drop down into Georgian Bay, there is a high jutting of quartzite which is known as dreamer's rock. Indian boys, for thousands of years, were probably sent to this place. On the peak of the rock there is a small basin scooped out by the glacier, in which the vision seeker laid down at night under the stars and with the magnificent countryside spread out below him. On the plains the place of vision is in some places the vision pit, a scooped-out place in the earth, in the body of mother earth. Here the vision is sought and from the pit-womb the dreamer emerges in what is regarded as a new birth into responsible manhood. Plenty Coup, a plains warrior, describes how as a sickly, nervous child he thus found his vision and came back to his family exhausted, but in health and happiness. He makes the revealing comment on his experience, "I knew myself now."

In the shields this vision quest is indicated in a number of ways: the sacred mountain, the lightning, the rolling clouds, and other symbols (pg. 51). In this particular shield, the character groups, to one of which the seeker will be shown his belonging, are indicated by the quartering tipi's in their appropriate colors and symbols.

But a man must not be content with this discovery. Whatever his "given place," he must remember that he is part of a whole and his subsequent life must be a quest to experience the whole and become himself a whole man. To quote Storm, "After each of us has learned of our Beginning Gift, our first place in the medicine wheel, we must then grow by seeking understanding in each of the Four Great Ways. Only in this way can we become full, capable of balance and decision in what we do."⁸

A comment on what the native author means by "understanding" of the four Great Ways may be interesting. He has far more in mind than simple awareness. You may remember the projection made earlier of the four sisters shield. In connection with this understanding of wholeness when put in this symbol he actually uses the term "inter-course with" the four sisters to convey the intimacy and depth of what he has in mind. It is exactly the same metaphor which is used in the Bible for Divine-human knowledge. The Hebrew word *yadah* means knowing and it also means a very special intimate and personal knowing, "and Adam knew his wife...and she conceived..." We have a term, "carnal knowledge." Storm's "knowing" of the Four Great Ways

and thus achieving wholeness, also reminds one of Rama Krishna's quest for understanding of religions other than his own Shiva worship. In searching the Christian and Muslim ways, he sought to involve himself totally in these ways and actually became a Christian and Muslim so that he might understand.

I point to another aspect of the shields and their insights. It is the appearance in many of them of duality represented in the forked medicine pole or flowering tree. This post, a living tree cut for the purpose, is the central pole upon which rested the structure of the Sundance lodge. It was forked at the top to hold the roof poles extending from the twelve side poles of the lodge wall. The native mind apparently reflected upon this as a symbol of the duality that is evident in all life. And so it appears in the shields (Frontispiece). You may remember that the very first shield we projected was halved and that each half bore the figure of a Thunderbird, the one figure being the reverse of the other, as if seen in a mirror. This mirroring idea is used a good deal in the shields to suggest the duality, the contrary appearance, and yet the complementary and unitive reality of life forces, here indicated as day and night. In the moon shield is another evidence of it (pg. 202). Note how the half moons, one the reversal of the other, make up a whole complete circle, a unity. Similarly in the "give away" shield, the horns of the four buffalo are treated in this way (pg. 208), and so in other shields are the twin bows, the twin arrows, etc. As in the Yin-Yang symbol of the Orient, what is implied is the duality of life's modes, their seemingly contrary natures and yet their complementary and harmonious relationship in the whole. The shields speak in this way of day and night, sky and earth, war and peace, good and bad, male and female, youth and age; as Storm says, the "twinness" of life.

May I comment further on the male-female oppositeness in native society. Lame Deer speaks of a phenomenon you observed in native society in such films as "Little Big Man" and "A Man Called Horse." Some commentators call the persons who constitute this phenomenon "half-men, half-women."⁹ Lame Deer calls them winktes in the Sioux language. "They were not like other men," he says. "The Great Spirit had made them winktes and we accepted them as such."¹⁰ Who were these people? Were they in fact hermaphrodites or did they at least have their roots in this physical and psychological state of double-sexuality? If so it is interesting to note that whereas in our society such a state is regarded with uneasiness and even alarm, in native society such persons were given a place of honour. They were regarded as prophets, a name given to a child by a winktes was an especially powerful one. They were given charge of certain dances, especially those related to marriage. Presumably this could be so among the native people because whereas, as Storm says, "In every man there is the reflection of a woman, and in every woman there is the reflection of a man." In the winktes, there is a balance of sexual characteristics which is suggestive of that wholeness that is the ideal.¹¹

But by means of his shields, Storm is teaching this ideal unity as gathering into itself all creatures. The symbols in the shields--buffalo, eagle, coyote, clouds, mountains, streams, lightning, pipe, axe, arrow and bow--all find their own proper place within the quartered circle, or the universe wheel, and all are inter-related in the common life. Underlying the variety of life in all its forms is the common life of spirit, represented in the centered circle. It is the task of men in face of the seeming contrariness of much of this variety to discover, restore, and maintain its balance and harmony. Brokenness and enmity lead to sorrow and decay. "Wholeness" is the healing and renewing word.

This brings us to the Sundance itself. Many proposals have been made by anthropologists about the meaning of the Sundance. The authentic native teachers say that its purpose was renewal, wholeness, and healing; renewal of the people but also of the whole family of life as a family.

I shall not here describe the Sundance which is fairly generally known, but shall try to emphasize its meaning. To do this I quote from Storm at the place where the blows of white confrontation in disease (small pox) and starvation (the slaughter of the Buffalo herds), liquor, and dishonest trade practices had fallen most heavily upon them and the disintegration of native society had begun (p. 272-275).

The last projection that I shall show from Storm's book also has to do with the meaning of the Sundance (pg. 327). It represents an amazing insight in that troubled time of confrontation, an insight which parallels exactly Isaiah 2:4. I will show you the picture and read a few lines of the story and I will remind you that the Sundance was frowned upon by missionaries and prohibited by government edict at the end of the last century. Why?

Here is the picture.

And here is the story.

The Youngman then Covered those things of War that were in the Middle of the Lodge with the Coyote Robe. He also Placed the Robe that White Wolf had Given him, and the One from Otter, Under the Coyote Robe.

"Under Coyote's Robe is a Gift for Each of you," he Told the People. "They are for you who Sit in the North, the South, the West, and the East. Under Coyote's Skin are the things that will Give you Buffalo. You will not Hunger, nor be Alone, nor Lost."

The Youngman then Told those who Sat in the Four Directions to Pick their Gifts from Under the Robe.

"I will take the Ax," One said.

"And I the Lance," said Another.

"I will Have the War Bow," said still Another.

"I will take what is Left, the War Headdress," said the Last.

The Youngman then Asked the Grandfather to Uncover the Robe of Coyote, and to Give Each of them their Gifts.

The Old Man Lifted the Robe of Coyote.

But the War Ax was Now a Fragile Pipe Stone, Shaped like the Pipe of Peace. The Lance was Now Covered with the Wolf Skin and that of the Otter, its Point Broken, a thing that could not be Thrown. The Last thing was what had Once been Two. It was the Contrary War Bow Now Strung with the Straight Line of Feathers. The Eagle Feathers were Now the Single Brother Feather as is Worn in the Hair. And the Bow was Now One of Peace. It was the Thunder Bow.

"Which of you Now Wishes to Possess for himself the Gifts you See in Front of You in this Brother Lodge?" asked the Youngman.

They All Hung their Heads because they Recognized these things.

Each of them in his Turn Asked the Sister who had been given to him to Place their Arrow as a Gift Together with the things of the Coyote Robe.

"Now there are Four Things," said the Youngman. "They are the Wolf Stick, the Thunder Bow, the Pipe of Peace, and the Brother Arrows. Now there can be a Renewal."

And they danced in the Brother Lodge Together. And there were Buffalo Given to them. This Youngman's Name was Sweet Medicine.

I conclude with some questions.

1. First is the question the guy asks the gorgeous gal when he meets her, "Where have you been all my life?" Where have these insights been these last hundred years especially? Answer: Driven deeper and deeper underground into the "unconscious" of the native people. People frequently reply when the things are said which I have said just now, "That is not the Indian I know." Indian people have said that too. The Indian these people have in mind is what he has been made by generations of neglect, disintegration, and despair. But the

past was not dead. Its spark smouldered and it is now amazingly coming to life in a way which some Indians regard as a miracle.

2. Will there be a "Wounded Knee" in Canada? Storm is a modern Indian with an acute awareness of his people's suffering and also of their vision of wholeness and their longing for reconciliation. He seems to be giving the dominant white society a signal in this book. Will it be responded to with understanding and gratitude, with honesty and justice, and with alacrity? An Indian friend says to me often, "The people are getting angry."

3. Clair Pratt, a Canadian writer and artist has said of Canadian literature, "The Indians and Eskimos have rarely been considered in and for themselves; they are usually made into projections of something in the Canadian psyche, a fear or a wish." Is there something of this in the newly evident white interest in native people? How much of it is true respect and true concern for justice?

4. Can native world view be taken seriously by Christian scholars? Was it rejected by the missionaries because they had learned from their Old Testament teachers an over-reaction against the nature religions? I have heard the complaints of an old native lay reader who was struggling feebly to minister to a Christian congregation of his people. "They say they are Christian, but they don't act like Christians. They come to church and take Holy Communion and bring their children to be baptized. But the sun is their God, and the moon, and they worship the winds and the stars." There is a tendency in the church today to allow the native language to be used in saying mass, for example, and to permit native dances in the Christian ceremonies. But is this merely a hopefully attractive fringe added to creeds and dogmas which themselves remain unchanged? Is there a readiness to see that native wholeness is a proper understanding of life and God?

5. I have an Indian friend who graduated from a Canadian university and theological college. But at the last moment he refused ordination and joined the growing number of native young people who are returning to the old ways. He was married by a medicine man. "I wonder," he said to me, "whether the Church will respect what I have done--whether my Christian friends will allow me to be myself at last."

6. If the native people of this country do have an important word to say to our ecological problems are they going to be enabled to say it clearly enough and widely enough to be effective? They can only do this if they can be themselves, if they can recover their language and culture, if their reserves can be made viable, if their educational system can be their own, if they are trusted to control their own affairs. Are we, who control the policies and finances of the country, willing to allow them to do these things and to make it physically possible for them to do it?

I would like to close with a summary of the Native world view as I understand it:

The World, the universe with all its parts and powers is ONE.

Within the whole each part has its place, depending on, and giving support to all the others in the great body of life,

Each part is intended to use what it needs for its well-being and will satisfy its needs respectfully, gratefully, and sparingly. No one may, without thought or good purpose, cut a tree, plough a field, crack a rock, or kill an animal. Life will reject those who do so.

No part may dominate or exploit another, for each part has its own right to be and to live as was intended.

No part may establish exclusive ownership over another but only in the sense of some special responsibility or stewardship or covenant. It is only in this sense that we may speak of "my" land, "my" house, "my" dog, "my" child or spouse.

No part has the right to despoil or destroy or pollute any part of the universe and the Spirit of Life will reject those--person, people, or company--who so act.

Health and happiness are found in living in reverence before Life, and in harmony with all creatures. These blessings have forsaken our civilization because we have despised this fundamental truth.

Live reverently. Live simply. Live for wholeness. And peace will be with you.

Footnotes

¹ Psychology Today, May 1973, "A Conversation with Frank Walters" by James Peterson.

² Fred Fineday, Shagwiandah Reserve, Ontario.

³ Light from the Ancient Past, Chapter 4, Perennial Books.

⁴ Black Elk Speaks, J. G. Neihardt, University of Nebraska Press, Lincoln, 1961, p. 198-200.

⁵ Lame Deer, Seeker of Visions, Simon & Schuster, p. 112.

⁶ Ibid., Chapter 16.

⁷ These colors vary according to location and culture areas.

⁸ Seven Arrows, p. 6.

⁹ G. B. Grinnell, "American Anthropologist," XXII (1910), p. 276-310.

¹⁰ Lame Deer, p. 117 and 149.

¹¹ Seven Arrows, p. 14.

DISCUSSION

QUESTION: Do you see a relationship between Carlos Casteneda as Don Juan--a very strong one--and a Plains Indian, or have you read it?

NEWBERY: Yes, I think there are definitely relationships.

QUESTION: I saw similarities in your talk.

NEWBERY: Oh, yes. I think there are very real similarities.

QUESTION: How does this relate to those who speak of understanding plants?

NEWBERY: The understanding of plants is an interesting thing indeed. I think it illustrates the influence within the Medicine Wheel of all the parts of the Wheel; the ability to speak to plants and to speak effectively to plants. We have a lady in our community who does this and she claims that it's the reason for her success with plants. One of our weekend journals--just last weekend--had a story of a couple who have been very successful in their gardening in a very poor area of the country. They claim that their success lies in talking to their plants. Certainly old Don Juan did that to the plants that he took for his medicine purposes. Indian people do that too. When they go out to gather herbs they still talk to them and thank them for giving of themselves.

QUESTION: I am wondering how much danger there is in speaking of the Indian point of view. How many tribes were there in America and Canada, fifteen hundred or so? Can we speak collectively to an Indian point of view or can you break it down into major sub-groups or what is involved?

NEWBERY: Well, I know that generalizations are dangerous things. Of course there are great varieties of Indian life--culture areas, linguistics, affiliations, and so on are very different. But there are--and this is the amazing thing--there are certain common things that are true across the country. In Canada from the east coast to the west coast there are certain common things. One of those is this sense

of unity, of wholeness of life. I know that that's true. Waters says it is of the Hopi, and everything that I know about Indians in the American area indicates that it is true; that there are some things that are common to them all. I suppose you might say it is common to all animistic kinds of religion. But you cannot. There are a lot of things you cannot apply to them all.

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A Paradigm Case in Land Use Ethics: Door County, Wisconsin

by Robert Florence

I would like to begin with a short passage taken from a book from my personal library. "As it is for so many things worth having, there's no easy trail to Cache Lake, for it's protected by distance--mile after forgotten mile of woods and water--still clean and clear and safe from civilization." The book is entitled: The Cache Lake Country by John J. Rowlands. I don't know where Cache Lake is, though the text of the book does offer us a few clues. From these, I suspect that Cache Lake is located in Canada. And I further suspect if that assumption is correct, it is located somewhere in central Canada, perhaps immediately north of where we are assembled.

Actually, I don't even know if Cache Lake exists; I don't know that it is a place. It may be a fabrication--a place created in Rowlands' mind from fragments of recollections of other places visited. It doesn't matter. The book is a great piece of escape journalism. It's guaranteed to soften the realities of a mundane existence. Privately, I suspect that Cache Lake does exist, but that Mr. Rowlands did not want instant neighbors and purposely kept its location a mystery.

Like Cache Lake, Door County, too, is worth having. Unlike Cache Lake, the trail to Door County is easy. In fact, it has always been relatively easy, resulting in no protection from civilization.

It is in the nature of man, it seems, that when he comes upon a thing, living or inanimate, he asks, "What can I do with it?" This question is followed by, "What can I do to it?"

Just for the moment assume that we too are guilty of these frailties. Let us further assume that someday we find ourselves among a mass of other people--civilization, if you prefer, and let us additionally assume that this group of which we are a part is overlooking the country of Cache Lake. Again we may ask ourselves, "What can we do with Cache Lake?" We may further ask, "What can we do to it?" In the case of Cache Lake, the task of deciding these questions is somewhat simplified because we can start with a clean slate. The place hasn't been cluttered up with features of previous societies and civilizations. After all, only Mr. Rowlands and a few Indians reside at Cache Lake.

Now, let us continue to imagine that we are trying to decide what to do with Cache Lake. In our present national frame of mind, our group of

people would probably fall into two camps: the conservationists with preservationist leanings, or if you prefer, preservationists with conservationist leanings; and a more ambitious group which we will call the developers. Of course, there will be a handful of others who may take a middle position. But being few in number and possessing timorous vocal cords, they will be shouted down. We need not identify the positions of each group, that is, the conservationist/preservationist faction and the developers. Those positions are well known to anyone who reads newspapers.

In considering Door County, the issue of determining its future is not quite so simple. We don't have a clean slate with which to start. We are in the position of continuance. Various social-economic stages have come and gone, leaving behind their effects and influences--both attitudinal and physical. Patterns of living have been developed which tie us to the past. And deviation from past lessons is slow in coming. Land use patterns have been established--some wise, some not so wise. Still, the patterns exist. Attitudes developed from past experiences are ever present--some well founded, others not. Nonetheless, they are present. Unlike Cache Lake where we had the choice of doing something with it or not, we have no choice in Door County. We must do something with it, hopefully, for it. We are in a position of continuance. We must deal with the social, economic, and cultural conditions as we have found them. We must deal with the effects of past and present events. And we must deal with the hopes of resident and non-resident citizens for the future.

How then do we find conditions in Door County? What is its past? By the use of slides I hope to give some idea of the county's characteristics and to depict present conditions.

Door County is the peninsula lying along the eastern shore of Wisconsin and Upper Michigan forming the Green Bay of Lake Michigan. It includes Washington Island and Chambers Island which are located between Door County and the Michigan shore. The interesting thing to note is its proximity to major population centers in the Midwest. Certainly Green Bay is not very far away. There's a rather large metropolitan district around Oshkosh, the Fox River, and Winnebago Lake cities. Madison is not so far away. Minneapolis is not very far away. There is Milwaukee, and then the great metropolis of the Chicago area--tremendous population sources from which to draw. There are other large cities in Illinois such as Rockford, Peoria, Champaign, Danville, and others nearby.

The driving time from Madison to Door County is three and a half or four hours. The time from Milwaukee to Door County is two and a half or three hours. That is not much more time than many people located near populous centers, Chicago, for example, spend in their car each day commuting to and from work. The driving time from Chicago to Door County is about four and a half hours. I should not forget St. Louis; a number of people make the trip from there to Door

County. So Door County is very close, in terms of access time, to some major population centers in the Midwest.

Features of scenery which make Door County attractive include small islands, inlets, bays, harbors, and limestone bluffs. Sturgeon Bay, the county seat, has the only bridge to the northern peninsula. The city, located on both sides of the Bay, has a population of about 6,800.

There has been controversy over placement of a new bridge to relieve the traffic bottleneck created by the present route through the city. The location chosen is a compromise between placing the new bridge in the city or putting it well outside the city.

Door County also is a series of villages tucked away in harbors such as Ephraim or Egg Harbor. The County is, of course, a resort community, because of its climate and dramatic shoreline scenery. There are interesting geological formations. The Ridges Sanctuary, north of Baileys Harbor, is a series of concentric ridges formed by the receding of Lake Michigan a long time ago. As the water receded it would remain stationary for awhile and form a beachhead. Then the water would recede again at a lower level and stop for awhile to create another pattern.

Door County is a place of surprising views and tranquil scenes. There are idyllic spots such as a quiet beach on Washington Island where the stones are worn by wave action as smooth as the top of a desk and the water is so clear you can watch your feet as they wade unhurt on the stones.

The county also has some small interior lakes. There are sand beaches and dunes on the Lake Michigan shoreline.

The county has many orchards. In the past there were cherry orchards. Many of these have been replaced by apple orchards.

Limestone of the Niagara Escarpment crops out near the surface and some of it is being mined. In southern Door County one finds a more diverse agricultural community. The best farm land is located there.

Door County's recorded history began shortly after the time of another important name in American history--Jamestown. With the coming of Jean Nicolet in 1634, the recorded history of Lake Michigan and Green Bay began. Nicolet established a route to be followed by many other explorers such as Allouez, Andre, Radisson, Marquette, LaSalle, Tonty, Hennepin--important names in Lake Michigan history. By working their way through the Great Lakes and island-hopping south into the Door Peninsula, they made their way along the western shore of Green Bay to the present site of the City of Green Bay, and then to the Fox River and the interior of Wisconsin. Or, they traveled along the eastern shore of Lake Michigan to the sites of Milwaukee and Chicago and on into interior Illinois. Door County is one of the first places

visited in 1634 because of its easy access. For years thereafter the French carried on an active fur trade in Northeastern Wisconsin with Door County on their trade route.

In 1834 the county began exporting limestone from a government quarry. Commercial fishing was established in 1836. It began at Rock Island--just north of Washington Island at the tip of the peninsula. It's reported that many of the fishermen made the trek from Chicago to Rock Island at the beginning of the fishing season. At the end of the season these same fishermen made the trip from Rock Island back to Chicago. This practice is still carried on today. The purpose is different and it goes on at a much greater rate.

In the mid-1800's and the early 1900's, lumbering and shipping became important enterprises. The sight of sailing schooners was commonplace. As the land was cleared farming began. At first peas and wheat were the principal products. Later dairy and orchard farming were added.

At least as early as 1895, the tourist industry began. And again the ease of transportation to the county, often by excursion steamer, made the industry successful.

Presently the county has a fairly strong and diversified economy. Industry is stable. Agriculture on good lands is solid. And the county has a strong construction and service industry.

Historically the county has not been populous. In 1900 the population was 17,583. It reached its maximum population in 1950 at 20,870. Presently the population is 20,106. Of the 72 counties in the state, Door County ranks 45th in terms of population. From these figures we can see that from 1900 to 1970 the permanent population in Door County increased only 12.5 per cent. This contrasts with the increase in population for the State of Wisconsin of 111 per cent during the same time period. I think the fact that the county has not kept pace with state and national population trends is one factor that has made the county so highly rated.

It should be pointed out that the county has two populations, not one. I gave you statistics relative to the resident population. We also have a non-resident population which makes its influence felt. How many they are we don't really know. We do have some estimates. Based on 1970 Bureau of Census data, I estimate there are 4098 non-resident homes in the county. This is only about 2500 less than the number of permanent resident dwelling units. Considering the 4098 seasonal homes, the number of rental accommodations available in the county, and the number of campsites, I estimate that we provide overnight accommodations for about 31,000 persons. This is 31,000 persons in addition to the resident population. Some other estimates place the figure at 50,000-52,000 persons. I have not seen how that estimate was derived, however. While we don't expect 100 per cent

saturation of overnight accommodations every day, the potential is there.

So far in this discussion, I have tried to tell you something about Door County. The area is well-trodden. Beginning early in American history the area has been explored upon, traveled through, preached in, trapped upon, fished from, sailed past, cut over, farmed in, played upon, and looked over by generations of residents and visitors. We cannot begin to tally the total number of non-Indian residents who have chosen to reside in Door County. We have no idea of the total number of visitors. All, however, have left their mark and their influence. It might be well to examine the impact of this people parade upon the Door Peninsula.

Impact, of course, can be positive or negative. I will enumerate some effects which are manifest in Door County as a result of a long history of "trampling." These will be features which I classify as positive impact features. Secondly, I will speak about those features which may be classified as negative impact features. But I don't want to enumerate the negative impact features. Rather, I will include them under a discussion which I have entitled, "Expressed Fears About Door County as Told to Me by Door County Residents and Non-Residents."

First let me address what I consider some positive effects of people impact upon Door County. I believe that the mobility of people into and out of the county has tended to de-isolate an otherwise isolated area.

QUESTION: Is that positive?

FLORENCE: I am calling that a positive impact.

QUESTION: Some would call it negative.

FLORENCE: Some would. Yes.

QUESTION: Why are you calling it positive?

FLORENCE: I'll explain why I called it a positive impact. The peninsula, of course, is geographically isolated in that there's no cross traffic. People don't journey into the county from the north or the east or the west because of the water barrier. Obviously there's considerable boating, but in terms of overland traffic, the boat traffic doesn't compare. This kind of isolation could very well lead to social, cultural, and economic stagnation. But with the county's ability to attract visitors, there's been a stirring or a mixing of interests, a mixing of people. This is why I call it a positive impact. I feel that this mixing is healthy. Second, the demographic influxes have brought cultural enrichment to an area of a size that might not otherwise spawn it. The county provides live theater and concerts performed by accomplished musicians. There are accomplished artists and

craftsmen who either live there or journey there. These artists are supported by resident and non-resident appreciators. Third, the inter-relationship between residents and non-residents has led to an exchange of ideas and notions about each other and their respective places of habitation. I believe that such interchange is always healthy. Teachers and thinkers and dignitaries have been attracted to the area, and they leave behind knowledge and thoughts. The pleasantries of Door County have made attracting learned individuals to the county a considerably easier task. Fourth, a non-resident population provides an additional economic source from which various projects might be funded. Many of the non-residents take community pride in their second home. They have thoughts of retiring to Door County someday. This can be very positive. These people take considerable interest in the area. They're willing to work for public projects.

Two recent examples come to mind. On Washington Island there is a very environmentally sensitive and desirable area in one of the harbors, Jackson Harbor. The people of Washington Island wanted to obtain that property to protect it, to put it into public hands, to let it be an area for ecological studies. The price tag on this particular land was rather high. But through the efforts of many non-residents, considerable cash was donated or pledged. This is not to say that the residents didn't also participate in the project. The point is that many of the non-residents did participate in the project, and to a rather high degree. So the project came to pass, and a portion of Jackson Harbor is now in public hands--hopefully safe for all time. The County Library is another good example of the kind of economic assistance which non-residents have given to the county. The County Library is a good library, but it is crowded; it needs new, modern facilities. Again, this means money. A campaign has been conducted by residents and non-residents to raise the money. Much of it has been donated, with significant amount coming from non-resident population. So this non-resident population does provide some additional economic and organizational services. And fifth, I think that there is societal enrichment through ethnic diversity. Various ethnic groups settled in the county and their heritage remains. I view this as an enrichment to the entire county. While other Door County observers may list other features which they are partial to, I think most of them can be categorized within the five areas I have discussed.

As mentioned previously, some negative impact factors will be included under my discussion topic entitled: "Expressed Fears About Door County, etc." Most of the expressed concerns and fears relate to the following five categories: water quality problems, taxation, loss of open space, crowding, and loss of the Door County identity. The first and probably most widely publicized concern in Door County has to do with impairment of ground and surface water quality.

The limestone underlying the county is fractured and fissured, providing convenient pathways for untreated waste water--human waste

water--to find its way to the groundwater supply. Once there, the pathogens in this waste water can be carried into the drinking water supply. The problem is not new. It was reported decades ago, but it is one which this generation must face. Considerable work has been done leading to the installation of public waste water treatment systems and water supplies. The expense is great, however. For example, in one community in Northern Door engineers have estimated that a treatment and collection system will cost about \$5.1 million. That figure amounts to about 27.5 per cent of the total recommended full assessed value of the entire township in which the community is located. The area to be served in the community is only a small proportion of the township in which the community is located.

QUESTION: Why is that so out of line? In other words, in Richmond, Indiana right now these figures would be totally different. The cost of putting in a sewage system, even from scratch, would not come anywhere near that proportion.

FLORENCE: Primarily because of the expense of excavating in rock. Those lines have to be below frost line, and it becomes very expensive to blast and dig and jack hammer through limestone. This is the point that I had hoped to make. It's a tremendous expense to try to satisfy the people who want to come to the county. One can readily see why the communities are wrestling with problems of financing public sewer and water systems. In the meantime, the old private home sewage systems continue to be used. No one knows how many of them give adequate treatment to wastes, or for that matter, if any of them do.

The second negative impact item concerns taxation. Taxation is always a popular target for criticism, and Door County is no exception. The taxing source of most concern in Door County is the real estate tax. As the demand for Door County real estate increases, the sale price increases. If enough greater sale prices occur in a given area, a new sales pattern is established. On the basis of this new sales pattern the property is assessed at a higher value. This causes great consternation among many property owners. Some feel compelled to place their property up for sale; they feel the tax may be confiscatory. Others feel compelled to subdivide their land. All they do is add to the spiral. Pressure is put on marginal lands for building development. Many persons see building development as the most expeditious means whereby they can protect their personal dollar. The pressure has caused some people to develop land against their wishes.

This leads to a third topic. With a great demand for Door County land many persons are concerned about the loss of open space. Agricultural lands have been converted to other uses--much of it as building sites. Lands which for years laid idle are being developed for human activity. Many lands that have become so used are environmentally sensitive. But their turn for development has come.

This causes great concern. Developments of any size in Door County have come under suspicion and scrutiny. In many cases, the reaction is downright hostile. It is the dislike of losing that feature with which we have felt comfortable that prompts the hostility.

The fourth topic is crowding. There's a great fear of crowding, traffic tie-ups, noise, rowdiness, invasion of private lands, and many other nuisances that all too often accompany crowds. The idea of crowds doesn't fit into reasons why people come to visit the area, or why the residents choose to live in the county. Crowds have a way of stepping up the pace of life--something which many seek to avoid in Door County. The reaction of one friend when she learned that I was to speak to this particular body is not unique. She said, "Don't tell them too many good things about Door County." She, not being in the resort business, is hoping for light crowds.

The fifth major fear has to do with concern for loss of diversity and the initiation of sameness. Without really trying, the county has developed its own feel, its own sense of a place not like another. It offers a little of everything in the way of physical and emotional features. There is a great fear that this will be lost. While the rock which forms the peninsula will still be there, the fear is that it will look very much like "Anywhere, U. S. A."

Finally, we might ask: Why is there so much concern about Door County? There are probably as many answers for that question as there are authors of it. I think we can find a clue in the writings of Elizabeth Coatsworth in a publication entitled, *Maine Memories*. She wrote, "If Americans are to become really at home in America, it must be through the devotion of many people to many small deeply loved places. We are not yet at ease with our land." Perhaps there are many admirers of Door County who are struggling to be at ease with at least that land, in the same manner as Mr. Rowlands became at ease with his land.

QUESTION: What is the zoning policy?

FLORENCE: Zoning policy is not as far advanced as I would prefer it to be. The county does have a zoning ordinance which is reasonably good, but it can stand considerable improvement. The unfortunate thing is that control is only effective in three of the 14 townships in the county. According to Wisconsin law, zoning for a township is optional. To undertake county zoning, a town board must take a positive step and pass a resolution which says: "We hereby do accept the county zoning for this particular township." We have not been overly successful in getting many townships to do that. What is interesting is to note the pattern. The three northern-most townships in Door County have adopted the county zoning ordinance. These townships also have experienced the greatest growth over the past few years, the greatest number of building development features. Seeing this, perhaps the town boards of these townships have been prompted into accepting some kinds of land use controls.

It could also be pointed out that while the interior of these three northern townships have adopted the county ordinance and therefore come under some land use controls, this is not the extent of zoning in the county. The State of Wisconsin makes it mandatory, that shoreland areas be under land use control. The Shoreland Protection Act requires that counties adopt certain land use control standards. If they don't do it, the State is empowered to do it for the county and charge that service back to the county. If it's a large body of water such as Green Bay, Lake Michigan, or various of the interior lakes, the shoreland covered by this land use control extends backwards from the high water mark--not the water's edge but the high water mark--a distance of 1,000 feet. If it's a stream or some other smaller navigable body of water, the distance that the state law requires zoning protection extends back from the water's edge 300 feet. There are many areas in the county that come under that classification. But respective townships may not have adopted the county zoning ordinance for itself.

QUESTION: Recording did not pick up.

FLORENCE: I think the question had to do with whether or not the county provides facilities for the lower middle class or lower class of clientele? I would certainly say they are available. The county has five state parks in its confines. Four of them are in various stages of development; two of them are highly developed. The fifth one is undeveloped entirely; it is in the process of acquiring land. Two of the park facilities provide a considerable number of camping sites. There is considerable access to the water from these parks, since all of them are located on the water. The county has 14 county parks in various stages of development--some highly developed, some not. There are various small town sites; most of them are very small. I would say yes; we do provide features for a cross-section of the population make-up.

QUESTION: From figures that I've seen from the Department of Natural Resources, the campgrounds fill to capacity quickly on weekends, and it's only the upper middle class that could afford to leave on Thursday morning and come back on Tuesday morning so that you can get into a park spot, for example.

FLORENCE: There is a problem of saturating public facilities that are available. The feature that is irksome to many county residents is that the state park systems become saturated rather quickly, particularly on Memorial Day Weekend, Fourth of July, Labor Day--those are the few big weekends. The parks close when they become full or at 11 p.m., whichever comes first. So what does a person do when he gets there at 11:30, having left Chicago at 7 p.m. after packing his camper full of equipment? He's packed his kids and dogs into the car, he's worked a full week, and he's looking forward to spending a little time in the fresh air. Then he gets to Peninsula State Park, for example, at 11:30 and he can't get in. Well, what does he do? Many people

have no choice but to pull off on the side of the road. Then they become a traffic problem and the police become upset.

QUESTION: Will you say something about the economic make-up of the year round residents? Are there poverty level people? Are there people not getting in on the development? Are there organized groups who control the people?

FLORENCE: There are certainly organized groups pushing for industrial development. Shipbuilding is a rather active business in the community, and people have been pushing for it. They've been supporting other kinds of small industry. For the most part, industrial activity has been fairly good over the past few years. We've managed to entice some small light industry into the Sturgeon Bay Industrial Park. As a whole, the county ranks below the state average in terms of median income. Based on the 1970 figure, median income of families in Door County is about \$2500 less than the median income for all families in the state. So across the board, the economic make-up is below average. This of course is one of the reasons for the push for industrial development. Unemployment in the county fluctuates greatly by season. Over the past few years, it's been around 6-6.5 per cent on an annual basis. Some months that will be down to about 4 per cent and other months it may be up to 9 or 10 per cent. It's a seasonal employment picture.

QUESTION: A couple of years ago there was a crisis in Door County regarding sewage and pollution of underground waters in Door County. I was under the impression that at that time the decision was made to stop advertising Door County; just make do with what existed by way of facilities, etc. Yet in the last year or so I've seen considerable advertising of Door County as the world's playground in Chicago media, for example. Can you tell us what is the policy right now? Have you stopped advertising Door County?

FLORENCE: No, we're not pulling an Oregon, and I hope we're not in the Wisconsin Dells business. The ground water degradation has been going on for some time, and this reached considerable notoriety in the not too distant past. There was considerable discussion on what we are going to do about it. There was wishful thinking on the part of many to essentially close Door County down or to slow it down anyway. At best it was wishful thinking. There was no real policy on that matter. And that raises great questions such as, Who makes that kind of decision? No one really has an answer and that's where it died. There is still, of course, great concern for the economic welfare. There are many people who are in the "people business." They need visitors; someone to fill the beds at night, to eat in their restaurants, and all the rest. So while the outcry initially might have been: "Let's close it down, or let's slow it down," that never really met universal acceptance.

QUESTION: What is referred to by pollution of the ground water?

FLORENCE: The geology of Door County provides the answer to that problem. The entire county is, for the most part, lying on limestone bedrock. Limestone is soluble. Over the years, channels and fissures develop in the limestone. This creates a pathway for human wastes and water. Once waste is spread on the ground it can percolate into fissures and cracks through the limestone and down into the ground water supply, contaminating wells. In addition, it contaminates certain surface areas where there is drainage from the rocks into small surface water bodies such as harbors and small lakes. While I don't know if there has been any case of illness associated with skin contact with surface water, there have been cases associated with drinking of well water. I've already indicated that we don't have strong land use controls throughout the county. In reality the difficulty in placing on-site soil absorption systems has had some effect on curbing development. It's hard to say how much because at present there is an alternative to the septic tank soil absorption system. There is a system called the holding tank but they're rather expensive so this is some deterrent to placing them. Nonetheless I think we can realistically say that there has been some holding back of development because a conventional septic tank soil absorption system can't be put in. In effect, we have invisible zoning control just from the sanitary ordinance. If we can get around that particular barrier, what barriers remain? Are the stops removed entirely? Many people fear that is the case. These kinds of fears have been made known to University of Wisconsin waste disposal researchers. As part of their study into alternatives to on-site disposal systems, they also are looking into the evaluation of impact on land use and the environment.

QUESTION: I have several questions which I think are somewhat inter-related. Do you know what proportion of the total land in Door County is state owned? How much is resident owned? How much of those who are residents own farm land? What is the tax base as a farmer-resident? It seems apparent that his tax base is very low. If he begins to develop his land, development can take place in several ways. He can build multiple dwellings on the same land for his own gain. Or he can start a lot of parts at a time. Or he can turn it over to another developer. Now, what happens is that if the tax of the farm land is \$30 on five acres because the land is valued at \$150, when it is sold it then becomes over \$2,000 an acre. How will this disproportion be handled?

FLORENCE: The proportion of the land that is owned by the State of Wisconsin amounts to 3.57 per cent. That is state park land and includes in it wildlife preserves. There are about 4,000 acres of wildlife preserves, and about 8,000 acres of state parks. The amount of federally owned land is insignificant. There is .18 per cent of the total area in county parks. That amounts to almost 600 acres. And there are about 250 acres in town and village park lands. The amount

of agricultural land is about 147,000 acres. The total land area is about 350,000 acres. It's interesting to note that since 1959 the total number of farms has decreased by about 600--from 1959 to the present. The total acres in agricultural lands have decreased by about 50,000. So there is 50,000 acres that was classified as open space to a large degree; people think of agricultural land as open space. Some of this has been used for building lots. But that's not to say that the entire 50,000 acres has been for building lots. Some of this land has just been set aside; there is no use being made of it. If you drive through the county you will note a number of abandoned orchards. They're lovely under cultivation; they're ugly not under cultivation, because cherry trees and apple trees just don't compete without man's management. They succumb to insects and diseases rather quickly. You can see these rather ugly features on the landscape. I didn't show you those pictures.

QUESTION: What are the population trends?

FLORENCE: I think there has been some increase in resident population since the 1970 figures. For the most part, it has occurred around the Sturgeon Bay, the reason being primarily the introduction of a rather large shipbuilding firm. They've been very successful in competing for contracts. They have hired a number of people; people have moved in to fill these positions. So we have seen some increase in and around the Sturgeon Bay area. In my own opinion this is an isolated condition and I don't see it as an indication for the future. Many people are retiring to the county. It's a little hard to determine yet whether this in-migration is great enough to offset the out-migration.

QUESTION: What is the population picture as to age?

FLORENCE: The median age of the county has been increasing steadily since at least 1930. In 1930 the median age was 25. Ten years later in 1940 it increased to 29. In 1950 it increased to 32. In 1960 it was 33. And in 1970 almost 34. Compare this to the state median age. The state median age has been decreasing steadily since World War II. In 1970 it was 27.2. If we compare Door County's median age to some neighboring counties we find that Door County does not compete at all. Kewaunee County immediately to the south of Door County--also a rural community, may be even more rural than Door County--has a median age of 27 compared to almost 34 for Door County. There is another figure that's interesting. We find that for the most part, the under 45 year old population is predominantly male. And the over 45 year old population is predominantly female. Those figures may be good for you depending on your desires in later life.

QUESTION: What are your plans as a county planner for 1985?

FLORENCE: I wish I knew. I ask myself the same question. The difficult thing, of course, is motivating people to do things. I am relatively convinced that from a technical point of view we don't really

have a problem in Door County. I think that we can solve the technical problems. The problem then becomes getting people to want to do it. This is where we haven't been very successful, but I don't know that we should apologize for that because I don't know that anyone else has been very successful either.

QUESTION: Would you rather set your own standards or have state regulations?

FLORENCE: I guess ideally I would prefer local regulations. That assumes we have responsible people who are able to put those things in. In terms of trying to implement some of these things, and looking at it only that way for the moment, I favor national and state control, the reason being that it makes it a lot easier for me to implement a program. It makes it easy for me to say, "Look, I didn't come up with this. You know, you've got to live with it. Madison or Washington told us this is the way we've got to do it."

QUESTION: When you say locally do you mean town or county?

FLORENCE: I think that a county is probably the most ideal size or the most ideal management unit. For a county like Door County you cannot separate one municipality from another or you cannot separate one municipality from the county as a whole. What happens in Sturgeon Bay has a great influence on what happens in the rest of the county, and vice versa. I think it takes an over-all look. That's what is happening in a community the geographic size of Door County. Somehow what happens in the Village of Sister Bay has got to be coordinated with what happens in the Township of Claybanks. Sister Bay and Claybanks have, on the surface, nothing in common. But it is necessary to see the total picture for a county of Door County's size. One also has to be aware that the county has a regional importance. It has a regional importance in the state and it has a regional importance throughout the Midwestern area. These somehow have to be tied together. So while I really think that a county is a proper management structure, it can't be done without looking at the county's importance to the region and to the state. It gets a little more difficult to go from that to a national view, but that's of importance too.

QUESTION: The way Door County is set up governmentally, how much influence do non-residents have if they own a fair share of valuable property? You don't know the figures, but they must have some type of fair share. How much power do they have through the normal governmental channels?

FLORENCE: Not a great deal.

QUESTION: Actually none?

FLORENCE: Perhaps. I won't argue the figure with you. There isn't an awful lot. They have power of persuasion perhaps. That may not amount to anything. I don't know. But it's not a great deal.

QUESTION: That must be a problem.

FLORENCE: It is because they have different desires to a the resident population. While they may not have political power, their influence is certainly felt. And while they may not have political power, governmental services need to be provided them.

QUESTION: Would it be fair to characterize the non-residents as the preservers and the conservers and the residents as the developers?

FLORENCE: No. You can't characterize that way. It's both. The resident population--some of them are developers as well as preservationists. And the same way goes with the so-called outsiders. I don't like to use that term but it is a term that is used quite popularly. If you're not a resident of the county you're an outsider. They too have development goals. But they also have preservationist goals.

QUESTION: Do you see any impact from the new interstate I-57 coming up, and if so, what kind of plans are being made to handle that particular problem?

FLORENCE: I suspect that I-57 will have an effect. It's difficult to determine how great. If we do get an increase in visitor population it's going to be difficult to point to I-57 as the causal agent for the increase. Actually, access to the county is very good at present.

QUESTION: The Tower Drive by-pass around the east side of Green Bay is going to give a lot better access to Door County. I really don't think they need better access.

FLORENCE: No. I would agree. We don't need better access. There's excellent access now. I would think that if you want to come to Door County, the roads sure aren't going to stop you. They're excellent.

QUESTION: Since so much of Door County has so little top soil, wouldn't you think that future development would be by grouping the development into clusters rather than spreading it out because of sewage disposal problems.

FLORENCE: I continually advocate that approach. No one listens to me. An important thing needs to be done, and it will be done very shortly if I have it my way. The county has a general development plan, but it's pretty old. It's outdated. It was good for its time, I suppose. I find criticism with it in that it was primarily an inventory and not really a plan. But it's old and it hasn't been updated. It becomes difficult since it is so old to point to it with any authority and say: "Look. This is a general development plan which the county board adopted back in 19 such-and-such. This outlines the direction that we're going to go." We don't have the kind of document that we can point to with authority and say, "No, Mr. So and So. Your

development doesn't fit the scheme." So we always go at these things through the back door. Do you have soil? How about sanitation facilities? Are you going to put in new roads? Is the town willing to accept new roads? And you go on and on through these kinds of back door approaches. That doesn't get it in the long run. I don't know that we're unique in that category. I'm sure there are many other communities that find themselves with the same problem. If I had my way, we would be working on a new general development plan soon.

QUESTION: Have you ever thought of having an alternative plan that would compete with the development plan of the official planner? We've found that it's much more effective that way because these plans don't have a built-in bias and pressure, just a plan. Then you compete by having the university do its own land study, then have the planners put out theirs and have a public hearing and confrontations on it.

FLORENCE: I don't know what a typical planner is. I would worry about the outside plan gaining any kind of acceptance.

QUESTION: I'm saying the university takes a role in helping the local people to do the planning rather than have the planners do it all. That's all. I mean, the university should have some kind of ability; it has a lot of expertise. Why can't it, along with local groups, do its plan rather than have the planners plan it?

FLORENCE: There's nothing wrong with that approach. In fact, I would welcome it.

QUESTION: I've seen it work out in California and a couple of other places.

FLORENCE: The coordination between the local planning agency and the person doing the plan has to be very close. In this kind of approach the local planning individual has to be leading the coordination between the outside professional group, the local governmental bodies and local private interest groups. It means going to the local historical society and pointing this out. It means going to a great number of different people in the community to gain their support. This is where almost all plans fall down. You really have to get the support of the people. The people have got to be willing to accept it. If they don't accept it, implementation is nil. The plan may be great technically, but it's of no use, gathering dust.

QUESTION: The Fox River is polluted by paper mills, and inevitably this comes in here through the Bay. I wonder what kind of effect this has on Door County?

FLORENCE: It's a little hard to determine what the effects will be. It's really not known for sure although the University of Wisconsin-Green Bay does have some data on how far up the Bay this influence

is felt. We don't know for sure how great an influence this has on any part of the county presently. Visually, if you fly the length of the county--and it's certainly a qualitative judgement, not quantitative at all--the water has a different appearance in the Southern Door area than it does in the Northern Door area. But that can't be taken as any kind of scientific data. I would definitely say since the water is one of the great attractions of the county, if there is continued impairment of the surface water of the Bay it's going to have an effect. People want to look at water, they want to swim in it, they want to wade in it, they want to boat in it. If pollution continues to march up the Bay, it can have only a detrimental effect environmentally as well as economically.

Robert Florence is director of planning for Door County, Wisconsin. A native of Big Rock, Illinois, Florence holds bachelor's and master's degrees from the University of Illinois, where he did much of his work in forest science and took courses in regional planning. He has been a designer with a Chicago planning firm, and has served in this planning position in Door County for three years. Florence is affiliated with the Association of Wisconsin Planners.

Reports of Value Task Groups

Note: Following the presentations, conference participants met in Value Task Groups to attempt to apply principles from the papers to the practice case study.

GROUP I

Leader: William Lynch

Recorder: Walter Herrscher

Introductory Comment:

This group decided to role-play a specific land-use problem in Door County. By simulating attitudes of a Chicago-based builder and those of various people for and against the builder's plans, the group was able to focus on some land use problems. Out of this exercise grew a discussion leading to the following ideas and suggestions pertinent to thinking about the role of religion and ethics in land use.

Recommendations:

We believe that these are important considerations in decisions relating to land use:

- (1) A sense of time--Decisions about land use tend to stress short-term economic and social gains. We think these decisions should include a greater awareness of a larger sense of time as suggested by the seasons, by cycles, and by the symbol of the circle.
- (2) A sense of place--Land use considerations should include an awareness that local decisions may affect the integrity of a larger area. In addition, an attachment to and an identification with the land should be encouraged.
- (3) A sense of wholeness--A broadened sense of community is a step toward a greater sense of cosmic unity. The concept of "love thy neighbor" should be expanded to encompass all of humanity and should

reach out to other forms of life. This sense of wholeness may also promote equalization of the distribution of economic advantages of land use. Furthermore, environmental decisions based upon a unifying sense of love will be sounder than those based on individual advantage.

(4) Reverence for life--Although Western religion has stressed the value of human life, we believe that deep respect and concern for all life, as found in some non-Western religions, is an important component of the sense of unity and wholeness.

(5) Emotional and spiritual elements--We observe that environmental decision-making which relies totally on facts and figures and on the capacity of the human intellect to manipulate them is inadequate. Decision-making should include emotional and spiritual elements.

(6) A new sense of perception--Achieving an expanded sense of time and place, a sense of wholeness and unity, a reverence for life, and inclusion of emotional and spiritual elements in land use decisions may be promoted by development of a new sense of perception based upon silence, prayer, contemplation, and meditation. This will lead to a closer identification with the natural world.

(7) Humility--Finally, we caution against the traditional sin of pride which distorts man's perspective about his place in the universe and lends itself to an arrogant conception of himself as the determiner of the course of the world.

GROUP 2

Leader: Richard Baer

Recorder: Phil Thompson

Introductory Comment:

Writing a preface to the report on environmental ethics for Group 2 is like constructing a menu from memory after eating and digesting a 17 course meal. The report will introduce several courses; other courses could have been included as questions:

1. What is the relationship of individual and group identities to environmental problems?
2. Does "damage" depend on both aesthetic and pragmatic value judgments?
3. Are there alternative "pricings" within environmental cycles?
4. Can carrying capacities be determined?
5. Can sacredness and religious rituals focus on secular environmental concerns?
6. Should a quasi-official governmental board on quality of life be established?

Certainly Richard Baer, group chairman, spoke for the group when he said, "If we felt better about ourselves, we could treat others and Nature better." If some items of the menu are missing, the report does establish the emotional tone and presents some of the sustenance.

Recommendations:

The truth of the saying that everything affects everything else became increasingly clear to us as we talked about Door County. Thus, for example, the quality of life in Milwaukee or Chicago has a direct bearing on the number of people who want to "escape" to Door County every weekend. Making Chicago or Milwaukee environmentally more attractive may be one important way of dealing with problems of land use in Door County. In addition, what happens to people five days a week affects what they want to do on the other two days. If jobs are boring or place people under severe and constant pressure, people will have a greater need to get away for renewal. Moreover, it may be that the widespread lack of the extended family in American culture today means that people are driven to be on the move in order to find life interesting.

In talking about what is valuable, the question arises: valuable for whom? Does nature have intrinsic value or rights of its own? Or is nature valuable only insofar as it is of worth to man? From a Christian perspective one would have to say that God values nature for its own sake as well as for man's sake, and thus it is never permissible to adopt a thoroughgoing anthropocentric-utilitarian view of nature. In Hindu culture fishing is permissible commercially, for it contributes to man's basic needs. But fishing simply for pleasure is disapproved of. It was not clear from the discussion whether this is mainly because of a low regard for pleasure or out of respect for the fish. Probably mainly the latter. The decision to act upon nature, for instance clearing snakes out of one's yard, is preceded by rituals which stress the relation of religion, nature, and man.

Individuals define quality of life only in relationship to their overall view of man. In America today, convenience is given high priority. For example, we are willing to degrade the environment on a broad scale in order to guarantee the individual the right to use the automobile for almost all of his transportation needs instead of using mass transportation. Scientific, ecological data is important for making land use decisions in Door County, but we can define the optimum carrying capacity of the land only when we have first decided on what we really value. In relation to such values as privacy, wilderness appreciation, clean water, etc., it may be that Door County is already overpopulated and overdeveloped. Perhaps a national quasi-political organization is needed to make decisions related to the quality of life. A religious orientation towards all elements in the universe in the tradition of the Hindu or the Amerindian would sanctify our view of nature and its relation to the quality of life.

The interplay between individual and community is critical in making environmental decisions. It is not appropriate for me to tell you what is good for you, but I do have the right to tell you not to do certain things which hurt me. Hindu culture incorporates the concept of a public and a personal self and the public self may be advised for the community good. We will have to develop zoning laws designed mainly to serve the good of the entire community rather than the needs of the land speculator. Because we usually prefer our own needs to the good of others, there is real wisdom in the American system of checks and balances. In relationship to the environment we need to find more effective ways of protecting the community as a whole from the unscrupulous individual who is willing to make a profit at any cost. The term "proficare" has the basic meaning "to do good." But we have interpreted it too exclusively in terms of good for the individual. Plato said that "What is honored will be cultivated" and the relationship between the individual and community honor should be reconstructed.

Several times during our discussion we talked about the relationship between work and play. We concluded that there is a kind of work compulsiveness in contemporary Western culture, particularly in America, which drives us toward production, achievement, success, development, irrespective of the effects of our activities on the environment. In Hindu culture, religion has some strong play elements, particularly associated with festivals and holidays, which tend to free man from the pressured routine of the everyday. Such elements also are present in Christianity, but they have tended to be submerged under the need to be productive and successful. Romano Guardini argued that formally analyzed, the liturgical worship of the Catholic Church is more a kind of play than it is work. "It is," he said, "learning how to waste time for the sake of God." Unfortunately, in Western culture work often is used for self-justification and becomes compulsive in character. Rather than enjoying nature for what it is in itself, we think of it only as a resource and as an arena of self-justification.

We closed with an affirmation of hope. We must not act mainly out of fear or in relation to problems of the past. Rather, accepting problem solving as our basic stance, we must become planners, focusing on what alternative futures are available to us. There is strong Biblical justification for such an orientation, for the Bible never focuses on man's sin but rather on the grace of God and on the startling new future which is open to mankind. The ecological, technological data is depressing when taken by itself. But we must learn to let the agenda be set in relationship to future possibilities, not in relationship to past problems, mistakes, and defeats.

GROUP 3

Leader: Phil Joransen
Recorder: Gerald Saindon

Introductory Comment:

In its preliminary discussion this group dealt with Western man's traditional attitudes of disassociation from nature and overconcern with the taming and exploitation of it. Also considered was the need for a reinterpretation of the concept of stewardship (as expressed by the speaker Paul Santmire), with the additional suggestion that because the word "stewardship" carries some negative connotations, it could be replaced with a more appropriate word, such as "participant," that describes an individual more conscientiously attuned to the environment.

This group also expressed some doubt about the ability of Western man (with Western consciousness) to adopt an Eastern mystical perspective or Native American perspective to any great degree or with any great success. It was generally agreed that incorporating particular aspects of one or the other or both of these perspectives into our Judeo-Christian tradition and subsequently realigning our attitudes along more ecologically responsible lines would better serve our ends and better serve nature.

Another of the main speakers at the Conference, Robert Florence, suggested to the group that Americans should adopt a "soft use" approach to the environment as opposed to the current and detrimental "hard use" practices.

Recommendations:

Rebuilding a land use ethic is much more involved than any personal activity. It is related to and dependent upon cooperation with community and national interests. The American tradition, as perceived and practiced in some parts of the country, is not conducive to a positive land use ethic. It is felt that this country lacks a sense of common ownership of public property and the resulting indifference toward the land leads to its degradation. A new land use ethic may be promoted by making available more opportunities for educational programs (both adult and extension), church involvement in environmentally sensitive areas, and active support of ecologically responsible attitudes by citizens.

In dealing specifically with Door County it must be realized that there are three distinct populations which must be considered, namely: the resident, the part-time resident, and the tourist. This complicates the objective of a harmonious, creative land use ethic, because of the diversity of approach, life styles, and sense of responsibility between the groups. Also, we felt handicapped by the lack of basic information on some important facets of life in Door County, such as legal implications of widespread implementation of proposals, local governmental processes, and distribution and economic make-up of the three populations in question.

Strong support was given to the kinds of opportunities available for personal growth through the experience of oneness with nature offered in such places as The Clearing and The Ridges. The preservation and protection of these areas is mandatory. It is felt that Door County should remain attractive or appealing only to those people who desire to experience what is inherently or intrinsically characteristic of the County. Go-karting and carnivals are not in the nature of Door County and should not be.

Further, extensive research into adequate sewage treatment systems should be continued or undertaken. A countywide, uniform set of zoning regulations should be inaugurated and observed/enforced. Growth of the County should in some way be limited, both for the purpose of restricting development of land, and preserving and/or enhancing natural resources.

GROUP 4

Leader: James Madigan

Recorder: Dave Faulds

Introductory Comment:

This group began by identifying individual goals which could be articulated during the discussion period. After goals were identified, a land use ethic was discussed and defined. From this definition, the group proceeded to explore the uses of land, and the perceptions of Americans about private property. With this background, the group prepared recommendations about Door County.

Recommendations:

I. Land Use Ethic

A. Definition of an ethic

1. An "ethic" is the articulation of values.
2. A "land use ethic" is articulation of establishment of a closer relationship between man and the land.

B. Convergence of three religious systems

1. Recognize the wholeness of creation
2. Awesomeness of natural processes
3. Stewardship, dominion as stewardship
4. Creation is good
5. Concept of brotherhood would not allow personal manipulation of land

C. Ethical dimensions considered in the Door County paradigm

1. Community, which encompasses the land and all creatures which exist upon it
2. Interdependence of Door County and immediate urban centers
3. Biological, social, and aesthetic interests should be considered equally with economic concerns
4. Recognize that pressure on the land will be everywhere and will continually increase
5. Affirm the living wholeness and interrelatedness of creation in all its parts

D. Recommendations for land use planning in Door County

1. Development of a long range land use plan in Door County is imperative
2. Develop and implement a county-wide master zoning plan
3. Develop a long range land use plan designed to maintain a proper balance between rights in private property and the broader public interests in how land use affects the common good
4. Limit and control growth areas through better planning
5. Maintain the integrity of the land

GROUP 5

Leader: Larry Epstein

Recorder: Enika Young

Introductory Comment:

One issue of preliminary discussion for this group was the complex problem of tax structure in relation to land use in an area such as Door County. The increased number of land transactions affects both real estate price and tax base. Greater demands for services (both in quality and quantity) then increase the need for higher taxes, which, in turn greatly affect the original population whose income has not kept pace with the newcomers' or those with businesses affected by increasing tourism or development.

Another issue discussed dealt with the long-range view vs. the short-range view in planning, and the following questions were raised: What are the expectations, needs, and responsibilities of the farmers; the small businessmen; the tourists; the resort owners? Where do these interests conflict, and where are they in harmony? Where does the ultimate responsibility for zoning lie? What is the realistic carrying capacity for a unique environment such as Door County?

Finally, the caretaker philosophy of the Native Americans produced additional questions about our own society. Is there an individual vs.

a community ethic present in our society today? How do our life styles and attitudes affect our use of the land and what does that foretell for the future? In general, it was felt that institutions such as schools and churches were not effective in providing directions in these areas.

Recommendations:

I. Basic principles underlying land use policy

- A. To re-establish the principles that unite mankind and the natural world in a harmonious relationship.

Corollary: The above principle should re-establish man as a caretaker rather than sole owner and final authority over land as resources. The concept of land ownership must be changed. Land belongs to the community of man within the context of the community of all life. Individual persons may be granted title to parcels of the land community over a period of time, not with the rights of fee simple, but as the responsible custodian, who takes care of the land to support the whole community. An example of enlightened legislation in this direction is the Wisconsin Forest Crop Law.

- B. Some growth and development of Door County is inevitable. However, this growth and development should be planned within the limits of predetermined physical and sociocultural patterns and configurations. Development and change need to be harmonious with these constraints.

II. Land use: equalization of frequency, distribution, and intensity through time and space.

- A. The current 4-month intense use pattern should be expanded, but with due consideration to allow the land to "rest."
- B. New developments within delimited areas should be clustered in order to concentrate service facilities with regard to economic and environmental considerations.

III. Educational factors

Land use schemes are dependent upon the general education of the land users. We must learn, in the classroom and from the pulpit, to make intelligent use of the land and to meet it on its own terms. The various parts of the community of man should be made aware of man's responsibility to respect the land and maintain its integrity.

GROUP 6

Leader: John Shier

Recorder: Margaret Saindon

Introductory Comment:

After initially expressing the need to define the word "religion" as it was to be used in the discussion, the group considered the various religious alternatives the conference dealt with. The Judeo-Christian approach to the land seemed to be the most feasible in view of strongly-held notions about private property. The native American belief in brotherhood with nature, with the land belonging to one, was considered unworkable, although the hope was expressed that the Indians' reverence for the land could be retained, along with the symbols used to express it.

Other preliminary areas of discussion dealt with the question of the Church's relevance in dealing with man's physical life (as opposed to his spiritual life) and whether or not a land ethic requires a foundation in religious tradition; and with the need to discover what ethic is operative in a given area (such as Door County) as expressed by its priority of values in dealing with land use questions.

Finally, this group discussed the problem of the real and ideal in developing appropriate awareness for problems involving land use. In this connection, the following questions emerged as pertinent: Who must be considered in land development? What interests need to be heeded? Who decides the future potential of the land? Does the land have any intrinsic rights or values that need to be respected? Is the concept of private property compatible with respect for the land?

Recommendations:

The group's first concern was to draw a distinction between "religion" and the "religious"; between historical, creedal, institutional religions and that human experience which can be called "religious." A concern for a religiously based land-use ethic must refer itself to religious experience rather than simply to the dictates or implications of religion. Man's religions do have value, however, insofar as they provide possible perspectives from which to attempt to understand and solve his problem.

The group also decided that the proper task of a land-use ethic was to articulate an ideal vision rather than to be solely concerned with the immediately practical or realizable. Recognizing that there are dangers in divorcing the ideal from the practical, it was felt that in the absence of a sense of the ideal there would be no definable goals to which attainment of practical efforts could be directed.

It was suggested that man must "listen to the land" in his efforts to decide how the land is to be used. What this means is that a careful study of the character of any environment can give insight into what potential uses would most accord with the inherent characteristics of that environment. Just as no person should be compelled to live a life not in accord with his capacities or potentials, so no land use should violate the inherent capacities and potentials of the environment.

In the case of Door County, such "listening" indicates quite clearly that agricultural and industrial usage, at least beyond the present level of development and probably at somewhat less than the present level, cannot be sustained. Affirmatively it leads to the idea that the area's potential for human re-creation, for aesthetic experience, for outdoor and wilderness experience, for artistic and creative activity, should be more fully realized.

In addition to "listening to the land," a land-use ethic must recognize that man requires a sense of personal identity. A land-use ethic which ignores this is doomed. In this society the sense of individual identity is primarily derived from the control of property. To the degree (and it may be substantial) that a land-use ethic committed to environmental responsibility undermines the absolute rights traditionally associated with the institution or private property, the adoption of that ethic would require modification of other ethical structures and social institutions.

The great religious traditions (the Judeo-Christian, the Eastern Mystical, and the Native American) in fact do present other resources for the affirmation of personal identity. The reliance on private property can be seen to be a transitory accident in the historical secularization of Western culture. The nature of those resources needs to be studied and articulated as part of this process of creating a new land-use ethic.

It was generally agreed that the institutions of religion in this society have not adequately dealt with this task.

INFORMAL COMMENTS BY VALUE TASK GROUP LEADERS

GROUP 1

William Lynch: I think we might explain a bit the method by which we arrived at general conclusions--what we meant by having done a role play. We used section five of our report as an illustration of some of the sources for comments that came out of the role play. We decided to make the problems of Door County more concrete by playing out a planning commission hearing at which developers were proposing a 160 acre tract development with condominiums and single family homes and the usual beach, swimming pool, dock, and the whole business. So we divided our group into the individuals who would be at that hearing;

we had three planning commission members, one a farmer, one a businessman who also was an amateur actor with the Peninsula Players, and a person who happened to be the head of the Conservation Alliance and who is sitting on the planning commission in the area. We had a Chicago development corporation and Sturgeon Bay backers. And we had a Chicago doctor and a Sturgeon Bay lawyer who were putting money into this plan. We had the town chairman for the town affected and a Milwaukee resident who would buy land and felt this would be a great way to get a retirement home. We had a welfare mother and a conservationist from the area who opposed the plan. We also had a person who was a bird watcher concerned about the effects of the loss of the cherry orchards. It was very stimulating and we enjoyed it a lot.

As an illustration of emotional and spiritual elements being present in or formally recognized in these decision-making practices about land use, several people said they just didn't like it. They thought it was wrong. It was just a bad thing to do, it would make the place too crowded, and "we like it the way it is"--this sort of emotional response to development.

There was a tendency in the planning commission to be concerned about facts and figures and documents and ask whether the Division of Natural Resources had done soil borings. The emotional feeling about the use of the land that was expressed couldn't be resolved by coming up with more facts and figures. But in any event, when this conflict between values came before the planning commission, the planning commission's ultimate decision was to table the item for more facts and figures. They wanted to get more detail before they made a decision. The more detail they got wouldn't resolve the conflict with the welfare mother's concern for priorities. She felt what we really need is jobs. We don't need a bunch of retirees and a bunch of rich people in town to destroy the quality of life that we have with no benefit to us. Those types of reactions weren't going to be resolved with more soil boring data, but that was the response of the commission.

That is just an illustration of what we mean by emotional factors being present in these decisions, but not recognized in the decision-making process. We have a tendency to fall back on facts and figures and deny that that is going on in these processes when it very much was in our role play.

GROUP 2

Richard Baer: I believe it was Whitehead who said it is more important that a theory or a hypothesis be interesting than it be true. He said if it's interesting you take the time later to test out its truth or falsity, but if it's boring, even if it is true, you probably won't be very interested in it. I would preface our report in this way. I'm not going to

vouch for the truth of very much of it. But I think it does have some interesting ideas.

The danger I see is the danger that it may not accurately reflect the actual discussion of the group. It's a problem I have when I get interested in ideas. One gets carried away with the intrinsic interest in the idea and isn't always faithful as a reporter. But sorting out in this first section, we did find that one of the most interesting aspects of our discussion was seeing in an actual situation the truth of this idea: that everything is related to everything. The ideas we were grappling with included the interplay between metropolitan centers like Chicago and Milwaukee, and Door County, for instance. The problems people have with their jobs five days a week was one of the points that Raj made. He felt there was far less boredom and far less pressure for people on their jobs in India than we experience in this country; thus a lesser pressure to "get away." I think that this is one area that would be helpful for us to develop further.

We went on then into the section about values and asked the question: valuable for whom? Then we discussed the question of the relationship between the community and the individual in reference to the quality of life. I think a comment of my philosophy professor at Syracuse University is appropriate here. His name was T. V. Smith. I believe he was a former congressman from Texas, or was it Georgia? T. V. Smith coined what he called "The Aluminum Rule." He said we have a Golden Rule that Jesus taught us and we have a Silver Rule taught by the Jews. "Don't do unto to others what you wouldn't have them do unto you." He said we need an Aluminum Rule--something that's light and portable, easily adaptable to the modern age. He said the Aluminum Rule is simply this: "Don't let others do unto you what you wouldn't do unto them." I think that's a damn good rule for the environmental crisis, particularly if you combine it with what I call the "Garbage Principal," that is, you don't have any more right to throw garbage on my lawn than I do to throw garbage on your lawn.

If you put these two rules together you get some very interesting implications about the relationship between the individual and the community. I think it would, as a number of writers are beginning to suspect, have a drastic effect on the way we price energy and materials. If one begins with that assumption and gives a basic allotment of energy, for example, to each family of four; then price the energy higher as the units of pollution go up, it seems to me you not only would get at the problem of trying to limit the strain on the environment, but would simultaneously get at the problem of dealing with social justice in relation to the environmental issue.

We didn't talk a lot about it in our group, but one of the basic concerns I have is that we are in real danger of purchasing quality environment at the expense of the poor. Simply to say, for instance, that we ought to internalize pollution controlled costs and pass them on to the consumer, will affect the poor man much more than the rich man because

the poor man spends a larger proportion of his total income for basic necessities than does the rich man. Thus we would have in effect a kind of regressive tax. I think similarly there are many goals which are environmentally sound, for example, cutting back on auto production perhaps from the current 10 or 11 million back to five or six million. But consider the impact this would have on the automobile centers, particularly on groups such as the Blacks. Detroit has hired a disproportionate number of Blacks to try to make up for earlier inequities. As the last hired, these would be among the first fired if there was a cut-back. Dealing with an environmental problem in this way would cause the Black community harm. It seems to me that we have to think through the interplay of the sociological, the economic, and the environmental factors. This is part of a total package. We ought by now to know enough about the ecological perspective, that is, that everything affects everything else, to have this in mind.

I think that one of the most important areas we're going to have to re-think in this connection is the question of land use taxation and zoning. I think this is going to be one of the real frontiers for new environmental thinking. I don't know how many of you are familiar with the thinking that's being done in Fairfax County, Virginia, for instance, on the concept of transferrable development rights or what some attorneys and law professors and planners are doing in relation to charging for rezoning. But there are some exciting things going on in these areas. In regard to the latter, the point is usually made that the value of land for commercial purposes along a state highway or even a county highway, for example, is not resident in the land itself, but is a function of the highway which was built and is maintained at public expense. Therefore the local governing authority would not give this value away to a private individual without charging for it. You know what usually happens--a piece of land may be rezoned from agricultural to commercial and overnight the value of that land may increase three-fold, five-fold, even ten-fold. A person who has a piece of land worth \$10,000 may the next day find that it's worth \$50,000. According to this interpretation, the local governing unit doing the rezoning would then charge the person for the net increase in value that comes about as a result of the rezoning. This would permit them a great deal more flexibility in terms of denying rezoning. If they wanted to leave most of the land in agriculture or in a green belt along the highway, other landowners could not argue that they are being discriminated against, because in the case of rezoning, the owner would pay for the net increase in value. The other advantage is that it would provide funds and a mechanism for compensating in full land owners who lose value because of commercial developments or because of highway building and so on. As it is, usually there is no compensation for added noise factors, aesthetic deterioration, and so on. This kind of thinking would seem to me to be particularly fruitful and helpful as we go on with the land use question. I think it is related to T. V. Smith's comment, "Don't let others do unto you what you wouldn't do unto them." I would certainly urge all of us to make it a basic rule as we deal with environmental issues to refuse to deal with them apart from social justice ramifications. As

one Black leader said, "There's nothing that I can get less excited about than a clean, pollution-free, ecologically sound and repressive America." I think that unless we take into consideration these issues of justice we may be contributing precisely to that.

GROUP 3

Phil Joranson: In hearing about Door County around the calendar, we were impressed for one thing with the fact that developing a land ethic might need to take into account three different kinds of populations. I'm speaking of populations in the sense of relatively homogeneous groups characterized by some common feature that distinguishes them from other groups. Notice I say "relatively" homogeneous.

One group would be the permanent residents in the county. Another would be people who have cottages who are absent much of the time--the part-time residents. Certainly there are overlaps in considerations involved between these two groups, but they are reasonably distinct groups. The third group includes those who are not residents at all, who come as tourists, regardless of the activity involved in their visits. They are characterized by the fact that they are there for a short time and have less direct responsibility for what happens. They don't own anything. They are encouraged to come and spend money by people who need to earn their incomes in Door County during a relatively small part of the year. We would point out that perhaps this approach is limited and defined somewhat by the kinds of people who eventually would be involved.

GROUP 4

James Madigan: Our group was composed of theologians, ecologists, and businessmen. We applied ourselves to the specific problems facing Mr. Florence as county planner. One of the specific problems he has is a lack of tools to work with. One of the tools he needs, for example, is a county-wide zoning ordinance. This seems simple, except that in order to implement a county-wide zoning ordinance or to ask for and obtain greater state control of land use and land planning in Door County, one gets into fundamental ethical and moral values.

As we all know, tremendous strides have been made in air laws and air control. Tremendous strides have been made in the control of water pollution. These have been done with a great deal of effort and care and concern, but have been achieved on a national level because fundamentally they affected rights that each of us had no personal interests in. We're interested in the air, but we don't own air. In terms of a Western religious ethic which emphasizes the sanctity of personal ownership of land, we arrive at a point where it is difficult to think in terms of common good at the expense of personal use of your own 40 acres.

What we're saying is that the planner needs a tool and that tool isn't going to be as readily available as a tool to take care of pollution in the Fox River, for example, because the river is owned by everyone. We're talking about getting a tool from the state or from the county that will help develop the use of land for the best common use. To get this tool then, we have to get into the field of ethics. When you start dealing with land a person owns, you have to be involved in an awareness of everyone's responsibility for the land. This is important. It was mentioned that the renter in Milwaukee has responsibility for the use of land in Door County. His responsibility is going to be reflected in his vote, and that vote in the legislative body in Madison will either give the planner tools to plan for 1985 or it will not give him tools. One of the examples brought out in our discussion is that if somebody puts in a dam and flooding is going to take place as a result, there is concern for the animals affected by this flooding.

The conclusion of this sentence is that we must maintain the integrity of the land, and what we are conveying is that animals and land in themselves have rights. I guess it is the awareness of those rights that we were attempting to emphasize in this discussion.

GROUP 5

Larry Epstein: The point was rather eloquently made by a member of our discussion group, George Howlett, who pointed out, correctly I think, that our schools and churches have failed us in this particular area of values; whereas television has been extremely successful in communicating and fostering a particular set of values that lead us to use land and regard land in a certain manner. Indeed, television has been highly successful in nurturing these kinds of infantile fantasies of young and old alike. Hence, we have institutions like Jellystone Camp Grounds and Disney Worlds, etc., which dot our landscape in the midst of natural settings which remain ignored or misused for the sake of these rather mechanistic fantasy worlds.

In this regard I recall an interesting change that has taken place in the most recent edition of the Boy Scout Manual--a change that would shock Boy Scout parents if any be among you. One can now find merit badges being given for rocketry and television and all sorts of highly technological achievements. I remember some members of the National Boy Scout Council extolling this 1972 edition of the Manual as a step in the right direction--a direction that caters to an urban clientele to the detriment, and I take it to the gradual phasing out, of the woodlore aspects of the older Boy Scout program. I'm hardly a booster of the Boy Scouts, and in my own defense I add that I abhor the mindless jingoism and the somewhat primitive pronouncements on things like "the innocent joys of masturbation" that the Boy Scout manual includes. But I think that this is a useful kind of indicator of the magnitude of the problem which we face--the problem being values which are now almost totally directed to an urban and a technological sort of life.

Door County to me is a very serene place. It's a place where one goes to escape the business and the insanity of the urban setting among other things. Our group talked mainly about the recreational use of the land. It's a place that is given to quiet meditation, and I feel these sorts of emotions when I go to Door County or places like it. I don't feel particularly exhilarated like I would when I'm high up in the Rockies or the Sierras or something, nor do I have a feeling of awe like when I'm at the brink of the Grand Canyon or in the Black Hills. It's a quiet sort of serene place.

Regarding this, I think that as a society we have lost many of the tools by which we can respond to a diversity of natural beauty. In our almost complete submission to the Frankenstein monsters we've created and call technology, we believe that all the problems confronting us can be solved technologically and have little need for the simple emotions. This is conveyed over and over again to us in our educational and religious institutions. We are now about to witness, by the way, the creation of the ultimate vulgarity and blasphemy in this regard. Somewhere near Orlando, Florida, Bible World is about to be opened, complete with robot burning bushes and hovering figures of Christ done with projectors and mirrors. I think if this conference had a symbol or a theme it probably should have been that because it nicely synthesizes everything that we consider rotten and bad about our present value system.

Our proposal number three means that if we are to propose changes in land use, we need to relearn how to use land, that is, how to enjoy it and how to learn from it. We need to learn what it means not merely in terms of what it costs, what its assessed values are, and what we can get out of it in the material sense.

This point, I think, is a call for institutional redirection in which the institutions through which we learn--the schools and the churches--must be continually attuned to the changing needs of our human community.

GROUP 6

John Shier: Having been through the past few days and then having started to reflect; to be very frank, I feel myself afflicted right now by a sense of shame and guilt at what I have done, and damn it, what we've all done. I look at our reports; I look at the report of Group Six. You can lynch me afterwards for saying this, but I'm speaking for myself now. I see Jesus telling the rich young ruler to go and sell 17.5 per cent of what he has and give it to the poor, or Martin Luther King having gone halfway up the mountain. I don't think that we have, given the opportunity we've had, begun to be radical enough in confronting the problems which face us. One member of our group said it quite beautifully as we were debating the political possibilities and practical reality. A group member said: Look, we have to state

what the idea was. We have to have a vision. If we don't have that, if we don't look at the hard real implications, if we try to have our cake and eat it too in the land use ethic, we're not going to get anywhere. Speaking practically, I would strongly suggest that without the most radical of insights into what has to be done, the inevitable processes of negotiation and compromise which any social program must face would water down whatever might be suggested to the point of total ineffectiveness.

That our group has done with the idea of "listening to the land" is spelled out quite clearly in the last sentence by way of an analogy: "Just as no person should be compelled to live a life not in accord with his capacity or potentials, so no use of the land should violate the inherent capacities and potentials of the environment." Both Groups Three and Five have picked this theme in their own way. Group Three said: "The preservation and protection of these areas is mandatory. It is felt that Door County should remain attractive or appealing only to those people who desire to experience what is inherently or intrinsically characteristic of the county." Group Five in their last sentence said: "We should make intelligent uses of land and meet it on its own terms. Granted that there are only a finite number of possible uses to which any piece of land might be put, our task is to first collect those which most realize and fulfill the potentials of that land itself and of the people who may use that land."

So we have made some specific suggestions: That in Door County an increase of agricultural or industrial utilization of land should be prohibited at all costs and should probably be restricted in the future. The land needs to be opened up for what seems to be inherently its virtues. We mentioned the potential for aesthetic experience, for artistic and creative activity, for outdoors and wilderness experience, and I think we stick with those.

Perhaps if there's anything radical in our report, it's the idea that (and now I'll be very autobiographical again), I simply don't see how the hallowed institution of private property in the United States of America can survive implementation of a serious and honestly intended land use ethic. I find no justification for the institution of private property as we experience it and live with it in our country, at least in the roots of the Judeo-Christian tradition. The rich young ruler wasn't told to sell 17.5 per cent or 20 per cent of what he owned and give it to the poor. Go sell all thou hast; give it to the poor. I think a land use ethic must ultimately face this kind of a crunch.

Closing Session

Note: The panel of four speakers was asked to respond individually to the Value Task Group Reports and then the meeting was open to general discussion. Richard Buer, professor of New Testament and religion, Earlham School of Religion, Earlham College, Richmond, Indiana, substituted for Father George Maloney in this final session. The following is an edited transcript of the session taken from recorded tapes with apologies for any errors that may have occurred in transcribing and editing.

Paul Santmire: I would like to try to pull together some of the themes I have been hearing throughout the discussion. I think we have been talking of an anthropocentric folk religion in our thinking, lifestyles, and institutional organizations, and a cosmocentric assumption since Professor Maloney began, throughout our conference. Roughly, this means that in the West we have an emphasis on history, the historical consciousness, the linear view of time. This has some very good aspects and has led to some progress or has been a source of some social justice.

In the East and in the native religions there is much more emphasis on nature, on space, and on the timelessness of life and ecological interests; that is, a sense of the interdependent whole seems to be related very naturally.

It seems to me that coming out of the West, as almost all of us do, we have been wondering about those kinds of concepts and lifestyles and what they might mean for our institutional and individual lives. I think the problem we have been wrestling with could be put this way: in the West history has become overheated. We have so emphasized the historical consciousness that we are really beginning to burn ourselves out and take the world of nature with us. The historical consciousness has been progress for the sake of progress, development for the sake of development. Because there is a moon you go to the moon because

you have the technology. If you know how to build a highway, you build it. We have the means to transcend nature in part and we capitalize on our transcendence to the point where we are burning out nature.

It seems to me that what we want to do as we conclude this conference is move to a new Western religious life style. The reason I say Western is that I'm instructed by Paul Tillich, who, in his movement for inter-religious dialogue, said that what one does in inter-religious dialogue is not give up one's own perspective, but learn from the other and then return to his own tradition and discover those assets that his own tradition knew but has forgotten; that one would build his own religious faith, having been enlightened and inspired by the inter-religious dialogue.

I call this development of the self, "Theology of Complementarity."

THEOLOGY OF COMPLEMENTARITY

Theology of Word	Theology of Silence
Verbum externum	Verbum internum
Speaking	Listening
Boldness - hold firm	Humility - let go
Marching	Centering
Particular mission	Sense of wholeness
Exclusive religion	Inclusive religion
Independent	Interdependent
Community	Solitude
Work	Play
Drawing on God for resources	Enjoying God
Oriented to future kingdom	The "eternal now"
Transform self	Integration of self
Transform society	Political detachment
Child of light - clarity of direction	Child of shadows - encounter with nothingness
Reasoning	Awareness
Revolution and liberation	Reconciliation and communion

We cannot, I think, jump out of our Western skins insofar as we are Western, but we can broaden and deepen our perspective with complementary elements and correcting developments from other traditions. So I want to support what would be a typical, at least Protestant, orientation for a religious life style. I think that this is in a sense true of most Christian perspectives in America anyway, even the Catholic.

It's a theology of the Word that emphasizes the external. The word external means coming from the outside, the confronting of the individual. The mode of life style is speaking. You take an aggressive stance, for instance, taking charge, holding firm to your convictions, boldness, and so on. You are called to a special vocation that sets you apart as you have a rather exclusive sense of your own identity and that means that you have a sense of independence. You've been called out of the world for a special mission.

You belong to a holy community that supports you. You are oriented toward doing work. In order to allow you to do that work, to perform your mission, you draw on the resources that God has to offer you. You look forward to the future Kingdom of God. You speak of his righteousness. You are oriented to the transformation of the self and the transformation of society. You think of yourself as a child of light. You have a clear sense of direction. You use your reasoning processes to figure out how you're going to do your mission. And in some sense ultimately, especially in the Calvinistic strain of the West, you're looking toward a total revolution and liberation of humanity and also of nature. These are just aspects of a traditional American-Protestant life style reflected in most Western orientations. I think what we have been talking about in developing a sense of "complementarity" of life style and institutional organization is somehow supposing that the theology of the Word is the theology of action.

When you look at a work of art, the background is very important. I'm sure there is a great deal of aesthetic theory about this that I don't know, but in any case, you cannot see the foreground without seeing the background. In a certain sense we in the West have not attended to the background--the creative matrix out of which the Word grows--the "theology of silence."

You would have not the external word addressing you, convicting you, renewing you, but you would have the internal word--God--speaking within. Your mode would not so much be speaking, but listening. Your style would be more oriented to humility than boldness, a sense of letting go of things to which you've been attached rather than holding firm to convictions. You would want to develop a sense of wholeness of all things. That includes a sense not only of nature, but also history so when we look at all kinds of religious perspectives we have a sense of mutual interdependence. Rather than working things out necessarily in the community, you would explore the dimensions of solitude. You'd be free to play as well as to work. You wouldn't always draw on God as a resource, as a kind of a super-natural fueling station, but would just enjoy God. You would be more concerned on this side of the page with the eternal Now. You would be working to get your head together--integration of self, not just your head, but your whole self. There would be a certain political detachment as opposed to the drive to transform society. I don't think this is by any means a "cop out." Remember what has been called the power of negative thinking. It's very important to be able to have a perceptive perspective and judge society. So political detachment is important. You are not a child of the light so much as a child of the shadows. You would be willing to encounter nothingness, a homelessness of contemporary experience--the sense that there is no Home (capital H). You know, Jesus said that. He didn't have any place to put his head. I wonder how this relates to what we were talking about in terms of a sense of place. Instead of reasoning so much you would be cultivating awareness. You would be looking ultimately not so much to revolution and liberation, but to reconciliation of all things and communion.

One final thing that I would emphasize is this: as far as I am concerned, I very much want to hold onto this Word in my own religious perspective. What I want to do is to complement it, enrich it, enlarge it, etc., with the Theology of Silence. I think it's a real danger to forsake one side and jump over to the other. I think it's not a question of either/or but both/and, and somehow we must live in the space between the two and develop a life style that has to do with both social justice and ecological awareness, with both the external and the internal perspectives.

Ed Newbery: The thing that has impressed me in these last years is the importance and the value and the need of opening up some kind of dialogue with our native people about these problems. I think that if you wanted to compare the two cultures--our dominant society and the native society--you could pretty well do it in the two columns of Paul Santmire's diagram. I've tried to do this in other ways but I was struck with the way it works out in these two columns, and I agree with Paul that it isn't either one or the other but it is both speaking to and enriching each other.

So I say in all seriousness that it is important for us to begin to draw the native people into discussions like this. I know that the people who set up this conference tried to do that without perhaps any great success, but we must keep on trying to do it. We must try to get native people themselves into the leadership of such conferences. I remember in Los Angeles at the International Conference of Learned Societies, the contribution made by Scott Momaday, an Indian-American whose book I had out on the table the other day, *House Made of Dawn*. Maybe at another such conference a person such as he could be invited to take part in the leadership. He would bring his own people and certainly engage them in the discussions.

One of the things that has surprised me, humbled me too, has been to discover that behind the "Buckskin Curtain," as it were, there has been going on a good deal of thought about these things and a real sense of the issue developing among our native people. A couple of years ago we had visit our university the White Roots of Peace. I was very much impressed by the contribution they made. I can give you one illustration of something that stayed with me long after they left. It was their teaching us and leading us in what they called the fish dance. The leader said, "Now we all know that our brothers, the fish, have been made sick by the white man's poison." He was talking about northern Ontario where mercury poisoning is such a terrible hazard. He said, "We will now do this dance for the healing of our brothers, the fish." We were asked to take part in the ceremonial healing and it was a tremendously moving experience.

In Morley, Alberta, Canada, this summer there is another of the growing and, I think, truly great conferences of native people who gather together each year to talk about these very things--to talk about the

things of the spirit and the things of the world of spirit which is the whole world for the native people. Out of these conferences is coming a real sense of mission on the part of the native people. They believe they have something to say to their white brothers. Much of it has been kept behind buckskin curtains but it is now being spoken of more confidently as they see problems developing more crucially in our society. When I was at the Ethnic Heritage Center here in the library building yesterday, the native secretary gave me a book to read called Warriors of the Rainbow and I found it a fascinating book about this very thing--this growing sense of mission to the world in this time of ecological need.

I thought that I might pass on some work from Lame Deer's book. At the end of the book he expresses the same idea. He says: "We Indians hold the pipe of peace, but the white man's religious book speaks of war and we have stood by while the white man supposedly improved the world. Now we Indians must show how to live with our brothers, not use them, kill them, or maim them. With the pipe that is the living part of us we shall be praying for peace; peace in Vietnam, and in our own country. We Indians say our country because it is still ours even if all other races are now in physical possession of it, for the land does not belong to any single man but to all people and to all generations. We must try to use the pipe for mankind which is on the road to self-destruction. We must try to get back on the red road of the pipe; the road of life. We must try to save the white man from himself."

That comes as a bit of a shocker, I guess, to some.

"This can be done only if all of us--Indians and non-Indians alike--can see again ourselves as part of this Earth, not as an enemy from the outside who tries to impose his will upon it because we who know the meaning of the pipe also know that being a living part of the earth we cannot harm any part of earth without hurting ourselves. Maybe through this sacred pipe we can teach each other again to see through that cloud of pollution which politicians, industrialists, and technical experts hold up to us as reality. Through this pipe maybe we can make peace with our greatest enemy who lies deep within ourselves. With this pipe we could all form again the circle without end."

On June 21 of this year there is to be a day of prayer--a native day of prayer. In Chicago in February, a group of Indian leaders, who met there from all over the continent, decided that on June 21, the day of the Sun's greatest power, they would call for a time of prayer among all native people for the healing of nature. I'm sure they wouldn't mind if we joined them on that day, remembering that they are doing this all over the world, all over Canada, all over the United States, and we should support them in it.

Finally, I think all of us know that these new ideas involved in an environmental ethic require the greatest support they can find, and the broadest base support they can find and I suggest to you, with all seriousness,

that our native people are partners in this effort and we should keep their partnership and encourage them to speak up.

Richard Baer: It seems to me that one way we could extend this concept of Paul's diagram would be to draw a time line of history which essentially is this theology of the Word. The time line moves towards the realization of the kingdom of God, or, if you wanted a secular version of this as in Marxism for instance, towards the realization of classless society. This is the sense of history; this is the verbum externum; this is where we work for social justice; this is where we are interested in success and achievement and production. But H. Richard Niebuhr argues that at every point in time there is also an intersection between what is ultimately real and human experience, and this would be the dimension of prayer, of meditation. This would be the dimension of play, of sensitivity, of awareness; the kind of thing that Ed Newbery has pointed out. It's a rite in the Native American religious tradition. What Niebuhr argued is very similar to the kind of thing which Paul Santmire has pointed out to us: that within the biblical tradition there needs always to exist a balance.

On the level of history it is important not to forget social justice. It is important as Bonhoeffer puts it, "if your cause is good, it's better to be successful than a failure." We are moving through history towards the achievement of certain important goals--better zoning policies, better land-use policies in general, etc. But there is also this dimension where each moment of time has its own justification; its own meaning, because it participates in what is ultimately real. I think one way of putting this would be that our being here together this morning is not simply important because it contributes to some success a week from now or a month or a year from now, but there is a certain sense in which if none of us ever left this room, our being ~~here~~ ^{here} this morning would have a kind of ultimate significance insofar as this time participates in eternal time.

Theologically, of course, we within the Christian tradition or within Judaism would say the spirit of God is present. Quakers speak about the presence of the risen Christ--Christ in the midst and so on. So there is a participation in eternity at each moment of time, as well as history moving towards the goal. What it seems to me Paul has said to us, or what I would suggest, is that the problem in the Western world--modern American culture in particular--is that we have so over-emphasized this dimension. We have over-emphasized the historical. Harvey Cox says that we in the West have taken too seriously "the burden of living historically significant lives." We feel too deeply the burden of being successful. I would argue that part of this is because we do not really sense within us the deeper quality of life.

Joseph Sittler argued that in Western Christendom as opposed to Orthodoxy (Eastern Christendom), we have structured the faith too largely in terms of guilt and redemption, that is, how does one find forgiveness

for his sins and justification before God. In Eastern Christendom there has been a far more pervasive sense of grace permeating all of life--the very givenness, the very presentness of life manifests the grace of God. There is much more of a focus on being, much more of a sense of God's presence in nature as well as in history. I would argue that probably what we need to do is find this new balance, and I think one of the ways we will move most creatively in this direction is to discover a new sense of the givenness of life, of the grace that permeates all of life.

I was thinking a bit ago of the fact that we were talking about land use and land ownership. I think it's very clear that many of us find a considerable part of our identity in relationship to the things we possess and more specifically to the land we own. It's very interesting in this respect that in the Old Testament there are a number of places where the word for place in Greek is the term topos and in Hebrew machom. It's interesting that both topos and machom can refer to God in the absolute sense as God is the absolute place. It seems to me that this has some fantastic significance to us because one of the reasons we are so dependent, it seems to me, on property, so in need of land for a sense of identity, is that we are rootless in the cosmos; we are rootless in a more ultimate sense because we have not found something deep within us that gives us a sense of place, a sense of identity. Of course, the Judeo-Christian tradition here argues that the final centering of a person's life, the final sense of place, is in God himself.

I think that brings us back to the fact that we have consistently used nature in our historical lives to justify our own existence. I think the compulsive quality of our manipulation of nature, the compulsive dimension of the acquisition of power and things, is directly related to the need we have in the Western world to justify our own existence. That because we have lost the sense of the givenness and the presentness of life as full of grace in its very being, we somehow have to prove to the world or ourselves or perhaps even to God, that we are worthwhile. We have to justify ourselves through our production, through our success, through our achievement. It seems to me that only as that compulsive need for self-justification is broken by a deep inner experience of the goodness of life in itself, of the fact that life is full of grace, it seems to me only then is there a possibility of living more gently in relation to the natural world.

As one writer put it, "only the one who knows the meaning of grace is able to live graciously." I think the reason we do not live graciously is because we have no inner sense of the goodness of life in and of itself, and thus the constant need to prove ourselves. And I would say that one of the ways that presents itself most specifically in American culture is in the tremendous refusal of our culture to face death creatively. We largely repress and suppress all creative encounters with death. We do not like to talk about it. We do not have the kind of traditional rites of passage, that are so common in most primitive cultures. We have nothing really comparable. We have some ersatz

rites of passage. I think of the horror films. Part of the attraction-- I'm really quite serious about this-- is that we want to see if we can take it. We want to see if we can confront something really bad and survive. Some of us used to play the game of "chicken" in cars. We'd come down the highway straight at each other and see who'd chicken out first. We have some ersatz rites of passage that encounter death, but I would say that as a culture we have largely suppressed the thought of death.

John Snow's article, which appears in Dick Sherrell's book, "Fear of Death and the Need to Accumulate," I think is an article that every one of us should read. He argues that we are compulsive in our acquisition of things because we have this deep feeling that anything that diminishes our lives is like death, and anything that expands our lives is life. So we compulsively grasp after things and power because this gives us some kind of illusion of security, an illusion that we are moving towards life rather than towards death. But the irony, of course, is that it is this very need to be in control of ourselves, that is bringing death ever closer to us on a global scale. I think some of the same mentality is present in the kind of compulsive attraction there was on the part of some towards the anti-ballistic missile. The way you ward off death is to get even more control and more power to give death. The use of pesticides is comparable. Compulsive spraying of everything falls into this same category.

What I'm suggesting is that as we restore the balance and as we creatively, both individually and communally, discover something of the meaning of life as full of grace, we are set free from fear of death. As we are set free from the need to justify ourselves at the expense of others, I think we're going to find some of the revolution taking place first of all within us. Niebuhr I think is quite right when he says that the biblical tradition in general argues that selfishness is more chaotic and more destructive of human integrity than sensuality. In general, we in the Western world have felt that sensuality, gluttony, drunkenness, promiscuity, and so on, have been more destructive. But I think in the environmental area we have a very interesting confirmation of the truth of Niebuhr's insight because the man today who is selfish, the person who literally refuses to share what he has with others, is in a situation where his selfishness may quite literally result in the death of many people throughout the world. We are approaching a time where widespread famine may be commonplace. This is a time where I fully agree with John Shier that we are going to have to become radical in our appropriations of the meaning of grace and of the meaning of life that is given for others because, apart from that, I think the prospects for the future are very grim.

Raj Ryali: One thing that interested me during the meetings was the realization of necessity for individuals to seek identity in a group--the necessity to identify human groups with the living beings in the universe. This seems to be the main thing that corresponds with Hindu philosophy. In addition I found the results of the task forces interesting.

especially the one mentioned by Bill Lynch's group; namely, emotional and spiritual elements. Whenever a Hindu uses a place of recreation, that place should not be a place for recreation alone. It has to be also a place for something else; namely, a place of spiritual worship. That's the reason why in India, places where people go are also places where there is a temple, holy places. There is not the separation of pleasure or recreation from the rest of the values. You will note the four values: dharma, artha, kama, and moksha. When you go to Door County just for kicks, just for the pleasure of it, and do not plan to experience something that is of spiritual value, then you are seeking only one value--that is pleasure which is considered the least worthy value for a human life. This is something which should interest us, especially in land use, for instance, in Door County. In India there is no place which can be considered exclusively for fun or kicks or pleasure. Of course, that doesn't mean that Hinduism preaches lack of pleasure or lack of recreation, it doesn't. It does expect individuals and groups to have pleasure in the terms that pleasure is an integral part of three other aims; namely, dharma, be righteous to your self, to your fellow being, and to the rest of the living beings; and then finally all these aims being directed towards the final salvation of moksha. So if we have that in mind, and if we then try to mix fun with other values, we would be able to make this world, this nature, a better place to live.

Discussion

DISCUSSION: To me something that has clicked here would integrate into what we've been trying to do, and at the same time integrate into what Raj has just been saying, and what Dick has been saying in regard to the scheme in Door County. We do in fact have quite a lot to learn from the Hinduism-Buddhism tradition because what you have essentially been talking about here is the problem of theosophy--theosophy of death, which in the historical perspectives of our Western Protestant tradition is oriented towards ultimate end. This is solved very nicely in Buddhist tradition through the process of achieving Nirvana. You don't end up in an ultimate eternal heaven or hell, but you are reborn again and again and again, until in fact you do obtain final salvation. This was the point in the movie last night on the Buddhist concept--that the world is suffering and that we keep on suffering until this is worked out.

Dick Baer: I don't know if you want us to comment on that. I did see some real differences as well as complementaries and I think one of the problems that we face if we're going to appreciate each other's traditions and their fullness is both the sensitivity to the points of correspondence and reinforcement, but also the need for a kind of scholarly integrity and an honesty where there is genuine difference in the tradition. This would be the kind of thing where I think we would really

have to take an hour or two, or a day or two, to go through this. But I certainly appreciate your pointing to that.

DISCUSSION: I guess I was impressed by what Paul Santmire had to say about the movement in Protestant tradition through the idea that man and God are the important things and man's destination is heaven and he is temporarily here on earth trying to reach a better place. I think there is a corresponding position that's been carried through part of the tradition in the Catholic Church. I was impressed a long, long time ago by reading (I think it was in the Roman Breviary) of the life of St. Bernard of Clairveaux. One account was that he walked by Lake Lucerne in Switzerland, but he averted his eyes from the lake because it distracted him from thinking about the glory of God. I think this is exactly the same thing. It's not really in the Protestant tradition; it's a part of the Catholic tradition. As I read that many years ago, I was still a naturalist, and I couldn't understand such a position because it is through my work in the study of the genetics and physiology and community structure of the plant community that I see the wisdom of God working; that there is a rationality guiding everything together so I am brought to God by the study of nature. There are those who don't accept this and they have turned away from God because the world we live in, the existing world, is good enough. So there are two kinds of people in the Western tradition--those who have turned away from nature to go to God, and those who have turned away from God and gone to nature because they have lost the response, the respect for the power and the wisdom of God and all that is good about that. They have lost the respect for nature and they've lost an ethic for the earth. They aren't connected. There is a three point connection here, man, nature, and the world which man is in, and the creator. I would like to pursue this three-way connection because I think this is one of the problems of Western civilization--the loss of the sense of God because people have turned away and they have lost the respect for nature at the same point. People are exploring asceticism again in new ways. Dennis Goulet has an article called "Voluntary Austerity." The question coming out of the Western tradition is, "Where do you find that asceticism or that voluntary austerity?" The trouble with Bernard is that he thought the problem was in matter, whereas the classical tradition sees it much more in pride and arrogance so that voluntary austerity and asceticism are getting away from one's own sense of self and arrogance and definitely not turning away from the world of matter.

Dick Baer: I think an interesting comment grows out of the work of Joseph Sittler, who is at the University of Chicago. Sittler says that most of us in America today are not materialists at all. He argues that, as a matter of fact, we really hate matter. We look at the obscenity of our junkyards, at the total disregard for the sameness of things. What he says is that we simply are using things to justify ourselves but that the real love for a thing in itself and its "thingness" is something that is very foreign to most of us. Sittler says that God is

the greatest materialist of all; he created it all and said it was good. The problem is not materialism in the sense that we are overly attached to things; the problem is that we are abusing matter because of our inner insecurities. One of the things I think will be very freeing for us is to find that if we can get away from the compulsive quality of our acquisitiveness, we really could come to love things in their presentness, in their givenness in a way that would be very liberating. We have very little sense of quality of things. We are so quantitatively oriented in our compulsive need to get more and more.

DISCUSSION: I would like to amplify if I may, some of what's going on by referring you to Snow's wonderful article, "Fear of Death and the Need to Accumulate." In describing the average home, that of a plumber, the anti-hero in the story, he says that the plumber's home was a giant disposal down which he crammed all of creation upon which he could lay his hands. And that in so doing by controlling the world around him, he had a sense that he was pushing back his awareness of inevitable death. I see this in two ways. One, an ad that appeared in a Green Bay newspaper about a year ago--a large ad from a discount store. The headline said, "If you own even one tree, you need a Remington chain saw." I think of our society in which death comes to an increasing number of people at earlier ages--cardiac arrest due to lack of exercise--we find that Sears and others make fortunes selling automatic garage door openers on which the push of a button gives us a kind of God-like control over matter. If Snow is correct, and I think he is, we gain our identity by feeling that we control the inevitability of death in this way. I think this is a crucial insight into what we are doing at this conference.

DISCUSSION: We talked about the need to have a closer identification with the land. I don't think there's really a consistency between that and what we've been saying towards the end about the need to not identify too closely with things but to talk more on God. I think if we could straighten that out, we'd maybe come up with a better report of what we mean by identifying with the land without identifying in the sense of identity because I possess that land. Another time I heard that we were intrigued with the idea of keeping real hold on those cherry orchards and would stand there with a gun to protect others from interfering and then we'd protect the orchards. We'd get centered upon that land, really have reverence for it. I think there is some danger of misunderstanding what seems to be developing here, so there's a different sense of identification.

Raj Ryali: The Hindu religion gives an answer to that. The Hindu religion shows that one must have respect for matter. It also shows the limitations of possession on this earth. A person is not going to pack up things; he is not going to take his title to the other world or to the other incarnation. Whatever he brings here he has to leave here, so why should one scramble so much in amassing these things. There are limitations and you're not going to take them beyond this earth. If one

realizes the limitations of possession of earth, then probably that will caution us not to be greedy about it.

DISCUSSION: It would be easier for us to push the problem off onto the land as if it were the land that was the problem rather than the human uses of land. What we seem to have done toward the end of the conference is to center on human behavior which involves directly ways of behaving and thinking for humans which I think is very healthy. But I think this other idea in the verbal report was that we ought to treat the land as if it has rights. The land isn't the problem, it's the human beings--the human beings and their behavior--and if we kick around all points that the land has rights and values itself, rather than man's relationship to it, the land may be destroyed. The land is fine. Our using the land is the problem, so let's get to our solutions of the problems.

DISCUSSION: A footnote to our discussion in the group the other day about this thing: the obvious suddenly dawns on me that we had a very easy time talking about property rights all these years. Then I go around and talk about the rights of nature and people say that's a confusing, obscure, and absurd idea, yet they know what property rights mean. I don't think it's a confusing idea.

Dick Baer: I would think another thing that one could add here is the biblical understanding that ultimately no one owns anything. You don't own your land, you don't own your possessions, you don't even own yourself. Ultimately everything we own is in trust.

St. Augustine has a marvelous quote where he says in effect--take a look at what you have and from it determine what you need. What you don't need belongs to others. The superfluities of the rich are the necessities of the poor and one who keeps what he does not need is stealing from his neighbor. That's the kind of biblical insight that is going to be very hard for us to hear, but I think it fits in very well with the biblical understanding that finally all we "own" we do not own at all, we have in trust:

More specifically in relation to the land having rights, I think in a theological context one would not say that the land has intrinsic value, but that God values the land for its own sake as well as for its utilitarian value to man. If God delights in the goodness of creation in itself, then for us to refuse to grant it any value in itself is really an act of blasphemy within a theological context. I would agree that man has the right to use nature as well as enjoy it, but that it is important to move towards the land ethic which sees nature as having rights. One of man's roles is not only the role of caretaker, but also the role of protector and defender. I think we are actually called upon to defend the rights of nature before those who would attack it.

DISCUSSION: What can you gain from talking about man's behavior relative to the land? That would result in saying, "That's right, but . . ." You say, "OK, we'll give the land rights and everything will

be set and we'll expect justice done." Does this suggest that we ought to say that land has rights and we won't have any environmental problems?

Dick Baer: I think one could say that even if we saw the land as having rights, we would continue to insist that our rights always take precedence. We might not get anywhere.

DISCUSSION: Well, maybe there's an intermediate way to say this, simply--you don't have to go through channels. One of the reasons you have no right to kill me is because I don't want to be killed. It seems to me you could say the same thing about an animal, since it's obvious that most animals don't want to be killed. So it seems to me that is a parallel basis for saying that animals have at least some right.

DISCUSSION: Trees don't want to be cut. Indians won't saw a tree because they can't stand the pain of the tree.

DISCUSSION: Then you're extending it further and further from what we can identify with.

DISCUSSION: Maybe rocks have rights.

DISCUSSION: I think there's a subtle debate going on here which plays upon a certain equivocation about the notion of rights. In a very straightforward sense the concept of rights has as its inevitable corollary, the concept of obligation. I can't understand a tree having an obligation, a rock having an obligation; therefore, I find it difficult to understand many things except in a rather poetic sense--which is not a bad sense--the notion of their having rights, but this ambiguity and the notion of rights is a very unfortunate kind of debate which really isn't necessary. I don't know if that does anything to clarify it, but I find it a rather futile debate.

Dick Baer: What would you do with the notion that the tree has value, that it is ultimately valued by God? Is that any better?

DISCUSSION: Yes. The tree has value. I'm married to a woman who happens to be crazy about a couple of pieces in our home that I can't stand. But I don't throw them out, I don't break them, because I respect her affection for them. That's where my treatment of them takes its motivation, of course, out of my love for her, and her consequent love for them. As far as I'm concerned, they're junk. But she happens to love them so, fine, I'll live with them. I think this is maybe a way of understanding God's love for man and man's love for God.

DISCUSSION: This is a rather strong point, but hearing references to trees screaming with pain finally made me think of experiments that have been done, notably by Clyde Baxter, with lie detectors in which there is a distinct physiological response of the plant to stress or threats or actual destruction of other plants or other living creatures.

Ed Newbery: I'd just like to put in here that this is the sort of thing people always think of when you talk about the native people's respect for nature and their sense of the holiness of nature. They killed animals and they killed fish and they used the bark off trees, but as I was trying to say the other night, they did this in a certain way. They recognized this need of the creatures of this world for one another; that we have a right to take what we need and others have a right to take what they need from us. This is what gets the Indian into a lot of trouble sometimes in our society. He needs something, we have it, and he feels he has a right to take it. The policeman says, "No you don't," and puts him in jail. This is the sort of thing that's bringing a lot of Indian boys into correctional schools in Canada, I suppose here too. I think it's a wonderful idea that the native people have. There is this giveaway sense in nature and each species in nature gives away to some other species. The Indian people believe that these creatures like to do this. They are willing to do it, at least. The buffalo was willing to die for the sake of the man who needed his flesh, his skin, his horns and so on. The buffalo became among the plains Indians the chief give-away figure--the symbol of this giving away that is in a'l nature. So it isn't because we respect the tree that we mustn't cut it down; we must do it because we need to do it, but only insofar as we need to do it. In a very beautiful book called I Hear the Owl Call My Name, Margaret Craven has the story of an old Indian woman going to a cedar tree to pull off some bark to weave into a blanket for her baby. As she takes the bark from the tree, she says to the tree, "I won't leave you naked. I only want a little bark to make a blanket for my baby." That's the attitude she took and she believed, I suppose, that the tree was happy for her to do that. I think that is an indication of the whole business of killing and taking from nature the things that we need.

DISCUSSION: I've enjoyed these kinds of thoughts and I'm stimulated by many of the illuminating discussions we've had, but I'm starting to worry about Door County. I'm very impressed with the points that Dave Steffenson made in our discussion group that we might be concerned that religion or religious thinkers become scapegoats. It's nice they're getting involved; but if things don't work out, then they're to blame. What are we going to do to make sure that somehow these high thoughts have some practical applications in any individual case; Door County, for example. We're individually going to behave differently because of this, but how is our community action going to be any different?

DISCUSSION: One idea is that the institutions of the community have to get off the dime and do something about it--the schools, the churches, specific organizations--they just can't sit idly by and condemn their cities and curse the day they were born and go on drinking. That's one of the problems: institutional renewal. If people are going to sit around and think that these are nice thoughts and then not act and put them into practice, Door County deserves to be Coney Island!

DISCUSSION: In March I was at the American Association for Higher Education conference where Dennis Meadows, one of the authors of the Club of Rome study, Limits to Growth, spoke and it impressed me greatly. He used the metaphor that we as human beings are on a great oceanliner which in order to turn the ship from this spot over here, to arrive at another spot over there, you have to make the decision 30 miles in advance or that huge ship is not going to make the turn. He said our difficulty is that this ship is captained by 10 or 12 different captains, all of whom think they have the ultimate power, and all of them nearsighted and can't see more than 30 feet. There seems to be no one who can see 30 miles in order to make the decisions to make that kind of turn. He went on to talk about the role of education, higher education specifically, as one of the institutions that perhaps has the long enough viewpoint in order to make those kinds of turns.

Even more significantly, Jay Forrester who was the computer scientist on that Club of Rome study wrote one of the most significant papers I have ever read for the church and it's in a very technical book. (See bibliography). He suggests to a church audience, that only the church has been directly charged with developing and promoting long-term goals. By long term he means 30, 40, or 50 years rather than 10 years, and even eternal goals. Only the church has been charged with promoting and developing harmonious values and relationships within and between persons. Most importantly the church is oriented towards the future and has a long enough time span in its purview to do this. In my role as a campus minister I'm highly excited by bringing the educational and religious issues together here. I'm also highly disappointed and worried about Door County, wondering how we're going to make some of this concrete enough and work it out so that we can begin to respond to this kind of call.

DISCUSSION: One ambivalence that I've had about this conference is precisely about Door County. That is, I'm very much impressed about the global character of Christ. In the United States the concern would be the third world and so on. Maybe before we jump into Door County action we should reflect a little more on the global dimensions and set the Door County problem in that context. I haven't heard too much talk about this. I don't object, because you have to have a focus and you have to have a case, but somehow the Door County thing strikes me as a little parochial and sort of an in-house thing for us to work with. The problem is much more horrendous. I don't say we shouldn't deal with Door County at all and that it is not an important problem, but somehow these other dimensions which are difficult to get handles on have to be dealt with.

One basic problem is that we need institutional renewal. I address this to those in the room who may be resource managers per se, who under the present governmental systems are only advisers to institutions, government or whatever they may be. Besides the living idea of

natural ethics, recommending land-use changes or methods, what can we do specifically to get this institutional change so that we just don't sit and look like individual martyrs or damn fools or isolationists?

George Lowe: One of the things about the third environmental era that you're in is that you can find allies through all levels of bureaucracy which includes the church bureaucracy, the educational bureaucracy, the natural resources, this university, every place throughout the society. The challenge is to go out and find your allies and build your networks and organize. It's a classic prescription, but you've got to do it. There are allies that you haven't even dreamed of. For the environmental movement the church is a fine ally if we get it off its duff. Joseph Sittler pointed out to me in a long discussion one night, that if the church misses this opportunity, as it almost missed the racial issue, as it also missed other issues, the church will be bankrupt. The schools are already bankrupt. If you have hope in the universities, you're much more hopeful than I am because I haven't seen any hope in the departments, in the discipline structures, and in the backbiting and the politics. I haven't any hope there.

Dick Baer: I think one of the things that we really do have to confront is the fact that we and our families are probably polluting the ecology of the nation at least 20 to 50 per cent more than the national average. I think that's worth thinking about. Insofar as most of us who are teaching--I won't talk about those of you who are still students--have incomes that are probably 30 to 50, 60, 70 per cent above the national average, and as we continue to spend most of that on ourselves and our families for summer homes, for travel to Europe, for second cars and so on, we had better start thinking about the fact that there is a real hollowness in what we say. At this point I would say a lot of the discussion has been extremely relevant, if in no other sense, at least to make our witness credible. I do think we have to go on into some practical considerations in terms of political structures and institutions. But I think there's a kind of naivete that affects many of us in academic circles where we're very prone to fall into the villain mentality where it's "those people out there" who are doing the damage. I think we at least have to start with the realization that we're in a pretty difficult position because of the life style which we've voluntarily chosen, and I think we've got to face up to this squarely.

John Shier: As some of you know, I've been fortunate enough to be part of a theater group these past three years which presents "New World Coming" about man and the environment. We have performed "New World Coming" on 130 occasions for perhaps 17,000 people. At the end of almost every performance when there's opportunity for audience reaction, the first question comes up: "Well, what can we do?" I, as the spokesman for the group at this point, begin by saying something like, "Have you tried doing your dishes by hand recently?" Or, I ask them if they've tried mowing their lawn by hand, other than with

the power mower. I think very often of the rich young ruler who approaches Christ and says "What must I do to be saved?" I'm telling you to stop using your automatic dishwasher. What can we do about the oil pipeline in Alaska? What people would like to do is to write a letter to a congressman and get some federal agency to shut down the oil pipeline, or get somebody to stop building roads. They don't see that ultimately the connection has to be with what they as individuals are doing with their personal lives. The question of credibility is especially important. Anybody who wants to have credibility when they talk about big programs has got to be able to come clean on this. They cannot say, "I think I'm supporting this plan; I think it has some crucial points in it."

DISCUSSION: We cannot leave this organizational point though: the credibility of the individual is needed, but we have to move up to coalition politics.

Recommended Resources

Note: The following list was gathered in a unique way so that we could provide notations of the most helpful resources in the opinion of the conference leaders. The speakers and other conference leaders were asked to send a list of ten or more resources they thought were especially helpful and these were combined into the following list. Those who had specialties were asked to include books in their areas, and they were also asked to be immodest and include their own works. While this bibliography is not exhaustive, we feel it will be highly useful in this form.

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"The Water Is So Clear That A Blind Man Could See" National Educational Television, 1970, from the "Vanishing Wilderness Series." 30 minutes, color, sound, 16 mm film. Rental: \$11.50; Sale: \$315.00. Available from Audio-Visual Center, Indiana University, NSC-1228. A beautiful film presenting the native religion and ecological world view of the Taos Indians, New Mexico, beginning with the past on up to the present Blue Lake land use controversy. Highly recommended for junior high to adult age groups.

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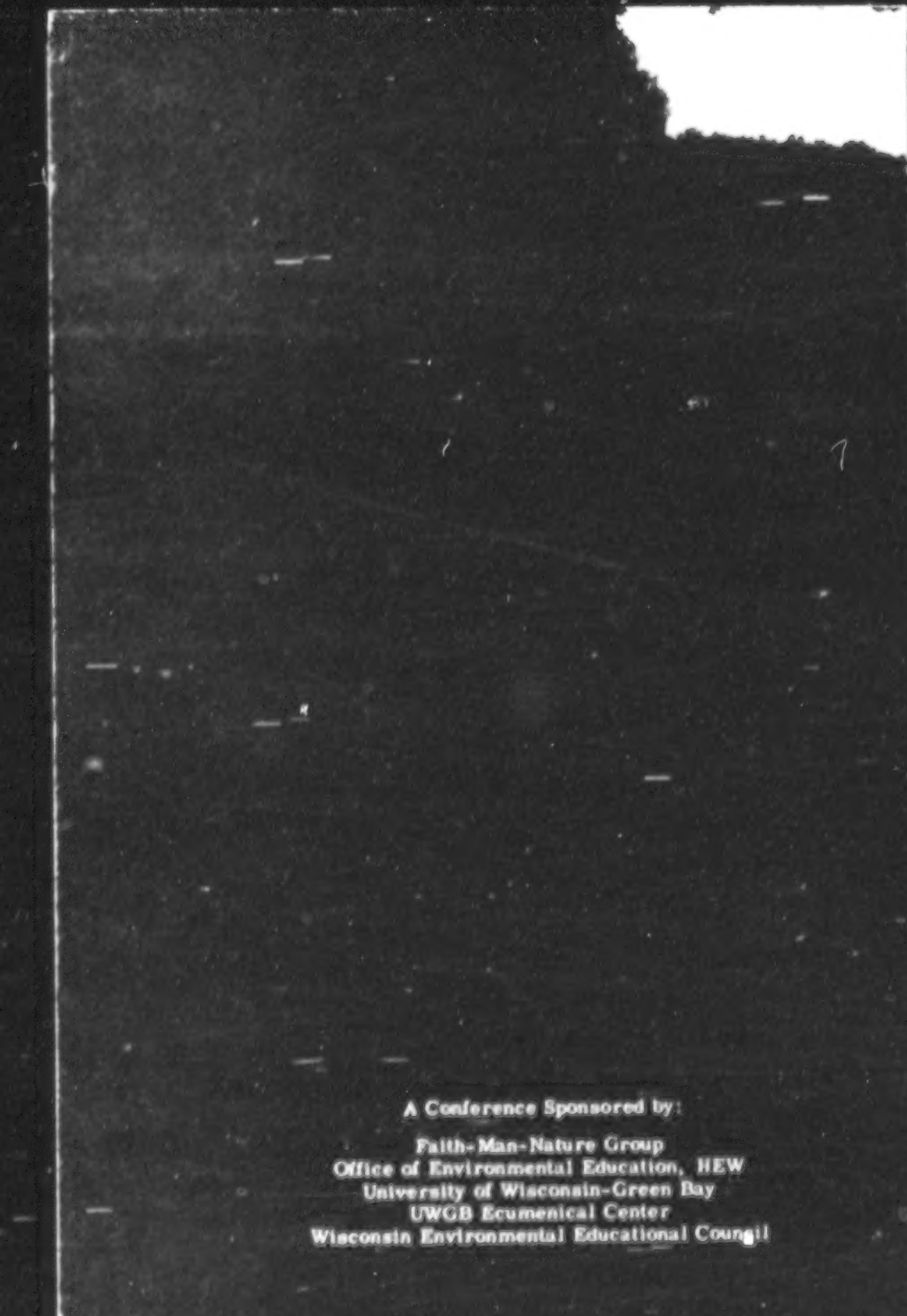
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